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November/December 2002

ПРОМІНЬ
Promin

Союз Українок Канади

Для наших дітей
For Our Children

ПРОМІНЬ
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ЗМІСТ CONTENTS

1 Редакційна .... Editorial
2 Привітання .... Greeting
3 Відзначення Голодомору .... Famine Commemoration
5 Нові видання .... New publications
6 Канадський Легіон .... Royal Canadian Legion
7 Нова Книжка, СД і касетка .... New book, CD & audio-cassette
8 Мистецтво .... About the Arts
10 Духовість .... Spirituality
14 Колегія Св. Андрея .... St. Andrew's College
16 Життя і Культура .... Life and Culture
18 Нашим Дітям .... For our Children
20 Вісті з Централі .... News from the National Office
22 Громадська Хроніка .... Community Events
32 Квіти незабутнім .... In Memoriam
36 Приписи .... Recipes

Front cover: Cover of new UWAC Publication "For our Children"
Back cover: Cover of new UWAC CD and audio-cassette "For our Children"
Передня окладинка: Окладинка нового видання СУК „Для наших дітей"
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Editorial
Редакційна

Слава Ісусу Христу!

Здається, що недавно розпочався новий сезон організаційної праці, а вже до цього часу надзвичайно багато виконано. Відбулися Провінційні з'їзди СУС по цілій Канаді, на яких переговорено різні актуальні справи, що відносяться до нашої спільної праці. Резолюцій, винесені на цих з'їздах дають екзекутивам і членам напр'ям праці на майбутнє. Відбулися також інші імпрези, як конференція УПЦК „Відновлення нашої духовості", Єпархіяльні з'їзди і різні робітні, з метою удосконалення знання важливих тем для нашого особисто, і загального зросту.

На всіх цих зустрічах виявилося те, що перед нами надзвичайно багато праці до виконання. Чи то серед нашого членства СУС, в нашій церкві, чи в загальному суспільстві, потрібно нам єдності сили і думки та бажання бути примірними членами данної установи. Силу кожної організації підкріплює певна ціль до якої дане зорганізоване тіло прямує. Сила організації чи установи виявляється тоді коли її члени настільки віддані, що з послідовністю виконують певні функції, які до них належать, або їм призначені. Властиво з такою організацією числяться інші і хочуть до неї належати, бо бачать творчу і діяльну громадську працю.

Отож будьмо добрим прикладом, для всіх, а зокрема для тих що стоять з боку і покищо не включаються до спільної праці. Без різниці чи то молоді чи дорослі, потрібно, щоб всі разом вставали в ряд для добра і розвитку нашої організації, УПЦК і нашого загального суспільства.

Бажаю творчих успіхів!

Орися Сушко

Someone once said, very wisely, "Treasure the love you receive above all. It will survive long after your gold and good health have vanished."

How deeply true these words ring, especially to those who are nearing the end of their lives. When the conclusion of our earthly journey is in sight, whether it comes gradually in old age or long-term illness, or suddenly with the shock of a terminal diagnosis, it is natural that our perspective on life changes. We experience a dramatic shift into a world of intense thoughts and emotions, never before explored. It is a different experience for each unique individual, but there are some common sensations that prevail among our similar human natures: some rest peacefully in the knowledge that everything unfolds as it should in the Lord's time. Others are stricken with anger, that life as they know it is over, and they are uncertain, even afraid, of what lies ahead. Most are swept over with the need to validate their lives, seeking meaning in every experience, mentally reviewing events and relationships to understand what their life has meant, assessing the value of their existence.

It is likely that we all know someone - relative or friend - who has embarked, or who now sails, on their final journey. When spending time with an individual who will soon depart from this life, it is important to remember that although they are nearing the end of their journey, they are still very much alive. **Remembering** and chatting about earlier happy times can bring a smile, easing tension, and reminding yourselves of the quality of your relationship. Don't be afraid to talk about ordinary life and the things that are going on outside the hospital or care setting. When we are sick or weak, we like to think about something other than being ill. **Touch** is a powerful means of expression. It is a channel of communicating feelings of caring and strength. Hold their hand, stroke their face, or lay a gentle hand on their arm. **Listening** with care and attention is a precious gift you can give a cherished one. When there are no words to say, listening is a powerful form of love. **And above all, pray**. Pray in solitude, pray together, "pray without ceasing", that God will walk with them on this journey, lighting the path into His new and joyous paradise. For "Earth has no sorrow that Heaven cannot heal."

Oksana

НА МНОГІ ЛІТА, ДОРОГИЙ ВЛАДИКО!

Центральна Управа Союзу Українок Канади, Редактори і Редакційна Колегія Променя вітають **Блаженнішого Митрополита Василія**, Первоієрарха Української Православної Церкви в Канаді, з Його 93-им Днем Уродин і бажають Йому кріпкого здоров'я та плодотворчої прааці на благо нашої Церки й Народу.

Молимо Милостивого Господа, щоб послав Вам ще багато років служити Йому та, щоб обдарив Вас Своїми обильними ласками, на які Ви щедро заслуговуєте!

The National Executive of the Ukrainian Women's Association of Canada, Editors and Editorial Board of Promin greet **His Beatitude Metropolitan Wasyly**, Primate of the Ukrainian Orthodox Church of Canada, on the occasion of his 93rd birthday and extend our sincere best wishes for continued good health and success in the leadership of our Church.

We pray that the Lord keep you in good health for many more years, so that you may long continue to lead our faithful with your wisdom and grace.

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24.10.2002

ВІДЗНАЧЕННЯ УКРАЇНСЬКОГО ГОЛОДОМОРУ (1932-33)

"Коли я проснувся перед світанком я почув, як мої сини у їхньому сні плакали і просили хліба ..." (так Данте зобразив *Пекло*).

Цього року ми розпочинаємо відзначати 70-ту річницю і вшановувати пам'ять жертв насильно створеного Голодомору 1932-33 рр. совєтським режимом в Україні в якому загинуло від 7 до10 мільйонів українців. Самі цифри свідчать, що це найбільший акт геноциду в історії людства. Історики зробили висновки, що в 20-тому столітті ніяка нація не втратила стільки, скільки Україна. Голодомори, терор, чистки, переслідування і війни разом призвели до загибелі біля двадцяти мільйонів українців.

Головна суть заходів для відзначення Голодомору у 2002-2003 рр. полягає не тільки в розміркуванні цього катастрофічного злочину проти українців і людства. Сімдесят років тому, коли українців брутально винищували, багато урядів в так званім вільнім світі встановляли дипломатичні стосунки з Совєтським Союзом. Навіть ще гірше, бо т.з. вільна преса змовилася затаїти цей злочин, між ними й газета *The New York Times*. В 1983 р. журнал *Time* писав про жертви голодомору 1932-33: "Їхнє винищування було справою державної політики, так як печі Дахау були справою державної політики. Українські куркулі мерли … задля вигоди держави, для того, щоб допомогти у становленні нового ладу … Вони загинули, а світова пам'ять про їхню смерть поросла травою забуття. Чому?…"

По сьогодні це масове вбивство не є відповідно засуджене, як також не визнане геноцидом міжнародніми інституціями, демократичними урядами і навіть державною владою України. В 1988 р. *Конґресова Комісія США по голодомору в Україні* прийшла до висновку, що: "*Конвенція про Геноцид* визнає геноцид, як один, або більше визначених актів здійснених з наміром цілковитого або часткового знищення національної, етнічної, расової чи релігійної групи, як такої … Один або більше таких актів названих у Конвенції про Геноцид, було застосовано супроти українців для того, щоб знищити істотну частину українського народу. Переважаюча більшість доказів показує, що хоч Сталін був поінформованим про неминучість голоду в Україні, він наполягав на таких заходах, які запевнять, що голодомор відбудеться з ще більш гострішими результатами. Ця політика не тільки суперечила його заходам з попереднього року щодо труднощів з постачанням харчів в інші регіони, але вона була застосована далеко активніше в етнічно українських регіонах ніж де інде, і була застосована для викорінення найменшого прояву українського національного самоутвердження."

Ми звертаємося до Уряду України і до урядів держав світового співтовариства визнати український Голодомор 1932-33 рр. геноцидом проти українського народу і засудити відповідальних за цей злочин. Ми закликаємо світове українство відзначити цю трагічну річницю в історії нашого народу і людства – гідно і урочисто.

За Президію Секретаріяту СКУ:

Аскольд Лозинський – Президент

Віктор Педенко – Генеральний Секретар

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24.10.2002

1932-33 UKRAINIAN FAMINE COMMEMORATION

"... When I awoke, before the dawn, amid their sleep I heard my sons…weep and ask for bread…"
(from Dante's description of *Hell*)

This year we begin to mark the 70th anniversary of the enforced famine of 1932-33, engineered by the Soviet regime in which some 7-10 million Ukrainians perished. The sheer numbers alone would qualify this entry as the world's most massive genocide. We honor the millions of victims of this most heinous mass crime ever committed by man against man. Historians conclude that no nation lost more than the Ukrainian during the XX century. Together the famines, purges, persecutions and wars resulted in some twenty million lives lost.

The quintessence of today's commemoration lies not only in reflection. Seventy years ago when Ukrainians were being brutally murdered, many governments in the so called free world were establishing diplomatic relations with the Soviet Union. Worse, even the free press conspired to conceal, among them, *The New York Times*. In 1983 *Time* magazine wrote about the victims of the famine of 1932-33: "Their extermination was a matter of state policy, just as the ovens of Dachau were a matter of state policy. The Ukrainian kulaks died…for the convenience of the state, to help with the organization of the new order of things…they died and yet the grass has grown over the world's memory of their murder. Why ?…"

To date this tragic event lacks due condemnation or recognition as a genocide from many international institutions, democratic governments and even the government of the Ukrainian people. In 1988 the U.S. Congress Commission on the Ukraine Famine concluded: "The Genocide Convention defines genocide as one or more specified actions committed with intent to destroy a national, ethnic, racial or religious group wholly or partially as such…One or more of the actions specified in the Genocide Convention was taken against the Ukrainians in order to destroy a substantial part of the Ukrainian people…Overwhelming evidence indicates that Stalin was warned of impending famine in Ukraine and pressed for measures that could only ensure its occurrence and exacerbate its effects. Such policies not only came into conflict with his response to food supply difficulties elsewhere in the preceding year, but some of them were implemented with greater vigor in ethnically Ukrainian areas than elsewhere and were utilized in order to eliminate any manifestation of Ukrainian national self assertion."

We call upon the government of Ukraine and other governments worldwide to recognize the 1932-33 famine in Ukraine as a genocide against the Ukrainian people and to condemn the perpetrators. We urge the Ukrainian people throughout the world to observe this sorrowful anniversary with solemnity and scholarship.

For the Presidium of the Ukrainian World Congress:

Askold S. Lozynskyj, President

Victor Pedenko, Secretary General

Timely New Book Released!

A Hunger Most Cruel: The Human Face of the 1932-33 Terror-Famine in Soviet Ukraine

Authors:
Anatoliy Dimarov, Vevhen Hutsalo, and Olena Zvychayna

A new book of Ukrainian short fiction in English translation, **A Hunger Most Cruel**, was released by Language Lanterns Publications the first week of November, 2002.

Intended for the general reader, this book features the works of three authors who brought their literary talents to bear on the terror-famine that ravaged Soviet Ukrainian territories during the period of forced collectivization. The juxtaposition of their complementary perspectives and the unflinching honesty of their depictions of the horrific events around which their narratives are constructed create a compelling set of vivid, disturbing, and haunting images of the human toll that this ideologically motivated artificial famine exacted.

ISBN 0-9683899-7-X 288 pp., soft cover -- Price in Canada: $12.95 plus GST; outside Canada: US $10.95

Additional information available from Language Lanterns Publications at:
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McGill-Queen's University Press is pleased to send you the following information on this recently published book:

Enemy Aliens, Prisoners of War Internment in Canada during the Great War

Bohdan S. Kordan

This newly released book is a critical examination of a relatively unknown and even less understood event in World War I Canadian history - the internment of 'enemy' civilians as prisoners of war.

Some eight thousand immigrant-settlers of "enemy" nationality - so called enemy aliens - were interned as civilian prisoners of war in Canada during World War I. The majority, deemed second-class prisoners, were sent to the hinterland of the Canadian Rockies where they were compelled to work on a variety of public works projects under difficult conditions and in problematic circumstances.

Eventually reintegrated into Canadian society, their internment raises important questions about the national conception of Canada and its ambitions at the turn of the century, the nature of state-minority relations in wartime, and the role and responsibilities of government in moments of national crises.

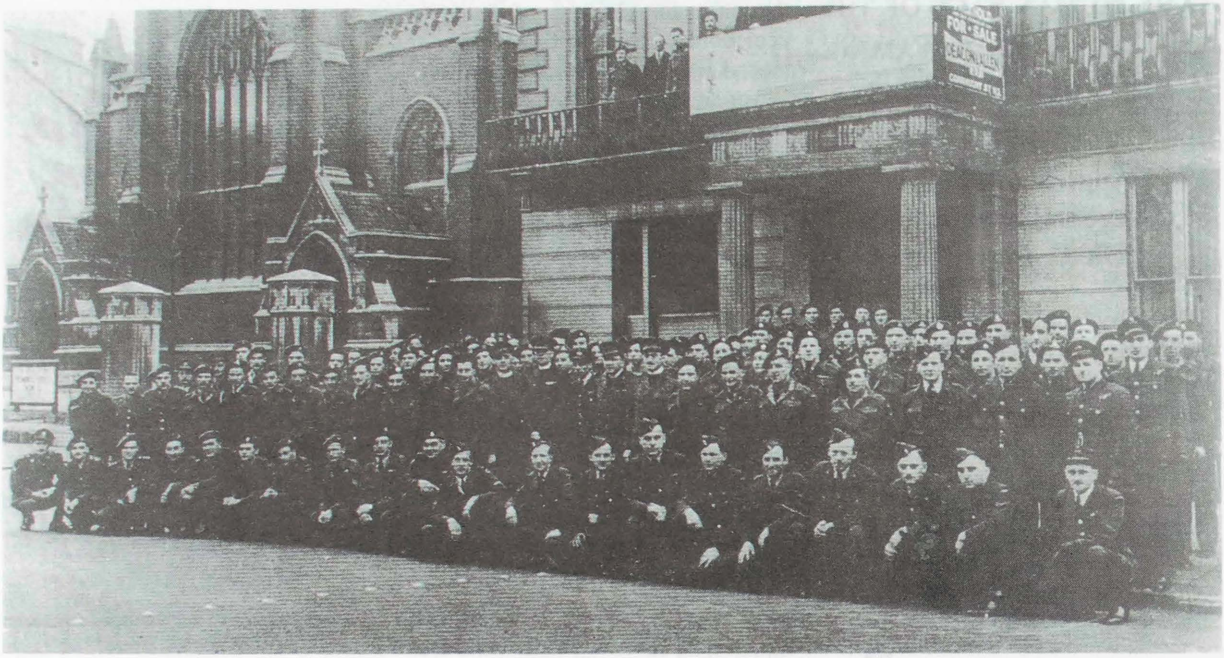
Focusing on these and other thematic issues, Bohdan Kordan assesses the policy and practice of civilian internment in Canada during the Great War and provides a clear yet critical statement about the complex and troubling nature of this experience. Period photographs and first person accounts augment the text, helping to communicate not only the layered and textured character of the experience but the human drama of the story as well. A comprehensive roster identifying those interned in the frontier camps of the Rocky Mountains is also included.

"A thoroughly researched examination of a subject that deserves more attention." Patricia Roy, Department of History, University of Victoria

Bohdan S. Kordan, professor and chair of the Department of Political Studies, St. Thomas More College, University of Saskatchewan, is the author of Canada and the Ukrainian Question, 1939-1945.

November 2002 8 x 8 168pp Illustrations -- Cloth 0-7735-2350-2 $34.95 (Cdn. & US) £26.95 (UK). May be ordered or purchased through Chapters or McNally Robinson.

Royal Canadian Legion Norwood Branch #178
Edmonton, Alberta



Members of the Ukrainian Canadian Servicemen's Association muster for the last time in front of their London headquarters (1945)

In Norwood Legion's History Book 1946-1991, it indicates that as of February 25, 1946 by official Charter of Dominion (Canadian) Command and received by the Provincial (Alberta) Command, the name shall read as follows: "Royal Canadian Legion Norwood Branch #178".

One could say its beginning was in England when four lonely Ukrainian Canadian servicemen far removed by the Atlantic Ocean, their family and friends, met on January 7, 1942, Ukrainian Christmas, for a little Christmas cheer. They were so overjoyed to meet their newfound Ukrainian friends that on parting, they had agreed to meet again on January 7, 1943. It was at this meeting that they formed the Ukrainian Canadian Servicemen's Association (CUSA) in Manchester, England, at the Red Shield Service Club of the Salvation Army. The Manchester News (England) of May 1, 1943, reported that 100 Ukrainian Canadian Servicemen from all over Britain would meet on Mother's Day. Later a permanent meeting place was located in Paddington, London, England. The premises were offered free as a haven for service personnel on leave.

War was declared in September 1939 -- the war was over on May 8, 1945. The service personnel were now starting their repatriation to Canada. In Edmonton, CUSA continued to meet with growing numbers in a variety of buildings, with their intense focus on fundraising continuing until the sod turning on September 21, 1957, on their own site, by Mayor William Hawrelak. This land of 1.3 acres was well chosen and selected for the Legion by the Mayor. It has a clear open southern exposure overlooking a ravine with ample parking space and public transportation nearby. When the building was completed, membership grew very quickly, providing a solid base for social activities and great camaraderie.

John Gregory was a member of Norwood Legion since 1953, but his work kept him from active participation. However, we never lost sight of the magnitude of time and hard work that went into fundraising to pay down the debt on the building and to make provision for furnishing of the large premises. There were a variety of fundraisers, and the auditorium was soon booked by various prospective users.

The Legion was always willing to promote charitable donations. The Polio Fund is one example. They also provided great support to community activities and services. They continue

to take part in the Remembrance Day Parade on November 11th each year and participate in the Poppy Day Campaign to raise funds for veterans and their families in need. Donations were made to the Easter Seal campaign, they provided premises for blood donor clinics, cash scholarships were awarded to Grade 9 students, and trophies to Grade 9 and 12 students. The Legion currently manages eight senior citizens apartment buildings.

The Royal Canadian Legions of Edmonton, with strong support from the Norwood Legion Branch #178, raised funds to build the Victory Centre, which is the home of the Multiple Sclerosis Society. MS patients have a place to visit at any time. They may take part in exercises, including tai chi.

Ladies Auxiliary since March 20, 1949

At the end of World War II, many hospital wards held wounded veterans, many of them far from home and feeling very lonely and deserted. The Ladies Auxiliary formed a visiting committee and soon became very popular with the veterans as they regularly greeted them with comforts. Two more visitations were added -- Metis children at the Charles Camsell Hospital, and the children at the Mundare (Alberta) Orphanage. The auxiliary canvassed door-to-door for funds for the Polio Blitz, and they always assisted with canvassing for Poppy Day funds. There was no end to the energy and time donated by this group of women for fundraising, both for the Norwood Legion and the community of Edmonton.

Dedication of a monument May 7, 2000

A Norwood Legion Committee headed by Walter Marcenuik, after much planning, realized their dream on May 7, 2000, with the dedication of a cenotaph and monument on the ravine site. The cenotaph is built in a five-sided shape, representing the five world powers.

The cenotaph is an empty grave honouring the unknown soldier in memory of those who served. The top is three-sided with a white cross to commemorate all Canadian who gave their lives for freedom as we know it today.

The first section of the monument represents the timeframe of World War I, 1914-1918, with a black marble divider and a crest of the British empire service league. The second section of the monument is the timeframe of World War II, with a divider of black marble and a crest of the present Legion Crest. The third section is for all peacekeeping operations from 1948 to the present. The east wing wall pays tribute to the Ukrainian pioneers who helped build Alberta into the great community it is today. The west wall acknowledges the donors who made this project possible.

The priests gave their blessings and were joined by many representatives of the Army, Navy and Air Force services. City of Edmonton dignitaries participated in the dedication ceremonies. We commend the Royal Canadian Norwood Legion for this historic monument in remembrance of those who gave up their lives for their country. LEST WE FORGET, their memory shall live on.

In Flanders Fields

In Flanders fields the poppies blow
between the crosses, row on row,
that mark our place; and in the sky,
the larks still bravely singing, fly
scarce heard amid the guns below.

We are the dead. Short days ago,
we lived, felt dawn, saw sunset glow,
loved, and were loved, and now we lie
in Flanders fields.

Take up the quarrel with the foe:
To you from failing hands we throw
the torch, be yours to hold it high.
If ye break faith with we who die
we shall not sleep, though poppies
grow in Flanders fields.

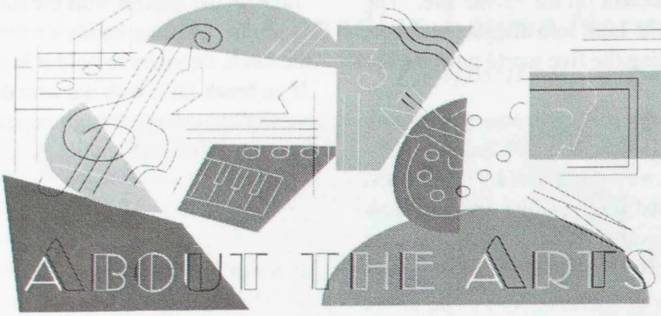
by John McCrae

This poem was found in the pocket of John McCrae, a physician who was killed in World War I while serving with the armed forces. The Flanders fields to which he refers is the cemetery in Waregen, Belgium, where graves soon filled up with crosses row on row amidst a sea of red poppies.

Since that time, small red poppies are sold during the first part of November to be worn by all Canadians leading up to Remembrance Day on November 11th each year. This was the date of Armistice for Peace, signed in 1918, and is a very special commemorative day in Canada. Veterans march in parades across the country, in various cities and towns, laying red poppy wreaths at cenotaphs at the stroke of 11 o'clock. School children participate in programs to commemorate the day and learn about their country's history and heroes.

On Remembrance Day in 2000, red poppy wreaths were laid at the monuments of World War I and World War II, and for our peacekeepers. John Gregory laid a wreath at the monument for the Alberta Ukrainian pioneers, which read "Dedicated to all our Ukrainian pioneers who, with courage and perseverance, helped to build Alberta into a great society."

Lillian Gregory
Edmonton, AB



"Ukrainianism" John Stetch

There have been historic records in the history of jazz, like Herbie Hancock's *Maiden Voyage,* Bill Evans' *Conversations with Myself* and John Lewis' *Evolution.* The new release of *Ukrainianism* (Justin Time), the solo piano tour-de-force by the exceptional Canadian-born pianist John Stetch, belongs on that hallowed list. Stetch is the latest in a long line of Canadian pianists -- from Oscar Peterson and Paul Bley to Renee Rosnes -- to impact the jazz scene.

Ukrainianism, his seventh recording as a leader, is the long-awaited follow-up to the CD, *Heavens of a Hundred Days.* "I grew up in a Ukrainian community in Alberta, Canada, Stetch says, "My grandparents are from Halychyna and Bukovyna in western Ukraine." Those two areas are cultural hotspots. "When I was young, I took part in all the Ukrainian song and dance that surrounded me and [my versions of] these songs bridge that heritage with all of my current pianistic interests."

Ukrainianism features nine pieces composed by Stetch, two of which are free improvisations, that pay tribute to his ethnic roots by adapting and updating Ukrainian folk songs, through a poetic and propulsive pianism that draws equally from jazz and classical influences. Like the great Bela Bartok and Dmitri Shostakovich, Stetch transforms the music of his ancestral homeland -- with its own forms of mournful, Gypsy-influenced melodies -- into fine art. That transformation is evident on all of the selections: from the shifting harmonic textures of "Kolomeyka Fantasy," and the dancing, percussive percolations of "Zabava" to the pointillistic, funereal mood of "Famine" and the walking swing of "Carpathian Blues."

"In their pure form, a lot of these tunes can sound like polka tunes...most of them are really simple", Stetch relates. "I thought for many years, 'what could I do with them?' Then, an arrangement, "Kolomeyka Fantasy," came to me and things fell into place. I realized I didn't have to be limited by dissonance and rhythmic variety, and as I got more into classical music, the influences of those textures and concepts came into play. I wanted to document my musical heritage in a challenging way. These pieces allow for all of the possibilities and subtleties of the piano, so I never tire of playing them."

This project represents the zenith of John Stetch's musical career. Born in Edmonton, Alberta, Stetch's life as a professional musician began when he attended McGill University in Montreal. That said, he began playing the piano unusually late. He started on clarinet at age eight, switching to saxophone a few years later. "I could play 'horn player's' piano in my late teens, and by the time I was nineteen, my love for piano replaced everything else.... I was influenced by everyone in jazz", Stetch says. "When I first started piano, I was really into Kenny Kirkland, Herbie Hancock, Art Tatum, Ahmad Jamal and Keith Jarrett. Now, there's no one I would leave out."

After working for several years in the Montreal scene, he recorded his first CD, from which subsequent tours and recordings followed. He also frequently recorded on the CBC's (Canadian Broadcasting Company) Jazzbeat. Since moving to New York about ten years ago, in addition to working with his own trio and quartet, he has worked as a sideman with Rufus Reid for six years and has had occasion to work with James "Blood" Ulmer, Reggie Workman, Rashied Ali, Billy Hart, Mark Turner, Seamus Blake and others. Two of Stetch's six CDs were nominated for Juno Awards (the Canadian Grammies). He earned 2nd Place in the Thelonious Monk Composer's Competition and claimed the 1st Place Prix du Jazz du Maurier at the 1998 Montreal

International Jazz Festival. Stetch was featured on Marian McPartland's "Piano Jazz" show on NPR, and his solo concerts at the Irving S. Gilmore International Keyboard Festival were broadcast last fall on Branford Marsalis' NPR show, "Jazz Set". In gearing up for his current recording, Stetch has also performed solo concerts at such prestigious venues as the Caramoor Jazz Festival in Katonah, NY and the Esther Honens International Keyboard Festival in Calgary, Alberta. In support of his career, the Canadian Government has awarded Stetch numerous grants for touring, development and composition. He has also been commissioned by several private foundations for his work.

"*Ukrainianism* is my most personal and challenging collection of pieces so far", Stetch proudly states. "The freedom of solo piano is an exhilarating experience and pushes my musicianship to the limit."

Вийшла з друку книжка і випущено СД і касету *„Для наших дітей"*

Крайова Управа Союзу Українок Канади з радістю повідомляє, що вийшла з друку книжка „Для наших дітей" - For our Children". Ця книжка побачила світ завдяки спільній праці Української Православної Церкви в Канаді і Союзу Українців Самостійників в Канаді. До книжки, назва якої сама говорить за себе, ввійшли статті-дописи добр. Юстини Лучак, які друкувалися у Віснику на сторінці для Наших Дітей. Ті, котрі читали їх і користувалися ними, скажуть разом з нами, що це є прекрасний і надзвичайно цінний навчально-виховний матеріял як для дітей так і для дорослих . Ця важлива інформація подана на основі і згідно нашої релігії, святкових традицій та обрядів. З уваги на це, заохочуємо всіх студентів і вчителів Недільних, Українських і двомовних шкіл та дорослих, які мають бажання поглибити свої знання з релігії придбати цю книжку від Канцелярії Централі СУК, яка міститься в приміщенні будинку Консисторії УПЦК.

Ціна книжки вісім долярів ($8.00), що включає податок, однак кошт пересилки оплачує замовник.

Також з приємністю повідомляємо про випуск СД і авдіо-касети з тою ж самою назвою „Для наших дітей", в ангелійскому виконанні наших дітей. Касета і СД будуть випущені в грудні цього року. Пісні є як релігійні так і побутові-дитячі. Крім цього є запис тільки музичний, що можуть використовувати учителі, диригенти хорів як акомпанімент. Музичну композицію запропонував і впорядкував о. Олександер Гаркавий, парох Митрополичої Всеканадської Катедри Пресв. Тройці в Вінніпезі. Мистецьке оформлення Тараса Гаркавого.

Ціна авдіо-касети $10.00 а СД $15.00 (включає податок). Кошт пересилки оплачує замовник. Замовляти книжку, касету і СД від Централі Союзу Українок Канади.

Book, Audio Cassette and CD Release

The National Executive of the Ukrainian Women's Association of Canada is proud to release the following:

1) A book "For our Children - Для наших дітей". This book is published in cooperation with the Ukrainian Orthodox Church of Canada and the Ukrainian Self-Reliance League of Canada. It contains selections of articles that appeared in The Herald (Visnyk), written by dobr. Jane Luchak. This is an excellent book not only for children, but for adults as well. Valuable information is presented regarding religious and traditional feast days and customs. We encourage students and teachers of Sunday Schools, Ukrainian Schools and Bilingual Schools to obtain copies of this new publication.

2) This audio-cassette and CD consist of secular and religious songs. Words to the songs are included in Ukrainian as well as in transliterated form. The songs are sung by children and the music was arranged by Rev. Father A. Harkavyi. This audio-cassette and CD will be available December 2002. Cost is $10.00 for the audio-cassette and $15.00 for the CD. GST is included. Shipping charge is extra.

All of the above are available at the UWAC National Office or the UOCC Consistory Book Store. For all of the above items the GST is included in the price quoted. Shipping charges are extra.

Ukrainian Women's Association of Canada, National Office
9 St. John's Avenue
Winnipeg MB R2W 1G8
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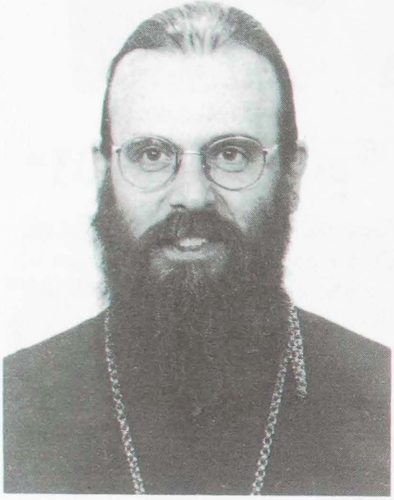


Rev. Bohdan Hladio
Hamilton, Ontario

Spiritual Renewal in the Parish

- - -

"M & M's" Mysteries and Mission

I. Holy Mysteries

It is only proper to begin a talk about spiritual renewal by referring to the Holy Mysteries - known in the west as Sacraments. These mysteries - Baptism and Chrismation, Confession and Communion, Marriage, Ordination and the "Oil of Prayer" or anointing of the sick - are foundational for Christian Life. In addition, they are not attainable without the Church/Parish. Those who would preach that we can have a full Christian life just by "reading my bible by the beach" ignore not only the unbroken tradition and teaching of the Christian Church, but the evidence of the bible itself.

The life of the parish is intimately tied into the Sacramental life. And so a renewal of the spiritual life of the parish necessarily entails a renewal of the Sacramental life of the parish. Since there is little time, and much to say, I'm only going to concentrate on two Mysteries - Baptism and Communion - but will try to indicate parallels to the other Mysteries as well.

Baptism (and Chrismation)

Baptism by Water and the Holy Spirit is necessary for our Spiritual birth. Jesus clearly indicates this to Nicodemus in the Gospel of St. John, and orders his disciples to "go forth, and baptize all nations. . ." at the conclusion of St. Matthew's Gospel. The word Baptism means to immerse, and baptism has always involved the triple immersion of the catechumen in the name of the Trinity: Father, Son and Holy Spirit.

In the Early Church this usually was done publicly, in conjunction with the normal worship of the entire community. In the course of time Baptism came to be more usually celebrated as a "private" service, with only the immediate family and friends present. What is worse, this "privatization" of baptism has tended to coincide with a toning down of the ritual itself; pouring, rather than immersion has become common, and many priests do not serve the baptism in full, abbreviating the exorcisms, the water-blessing, the ektenias, serving by themselves without a cantor, etc. Suffice it to say that none of these practices reflects an apostolic norm, and we might ask ourselves: "Do such innovations serve the best interests of the Church?"

Consequently the first step we might make towards spiritual renewal in the parish would be to re-introduce the Holy Mystery of Baptism into the life of the parish - to make Baptisms public again. This could easily be done by scheduling baptisms before, not after, or apart from, Liturgy. This would help to revive the practice of god-parents (and parents) fasting in preparation for the baptism, would encourage parents and god-parents to approach for communion with the one being baptized, and would serve to more easily integrate the family into the fabric of the community where this is not the reality of the situation.

Speaking of God-parents, another aspect of Baptism which is often overlooked is the issue of having real God-parents - people who are capable of assuming real responsibility for the Orthodox Christian upbringing of children. God-parents are not people who will take care of our children if we are killed, nor are they some type of honorary aunts and uncles. The office has its own responsibilities. (I often think that if we chose our doctors the way we choose god-parents we'd never have to worry about a "population explosion"!)

One of the other benefits of the reintroduction of public baptism would be the remembrance of our own baptismal vows. Seeing and hearing

what is said and done at a baptism would help all those in the Church to recall the responsibilities their parents and god-parents placed on them, the responsibilities they themselves accept by remaining members of the Church, and in this way reinforce their own faith.

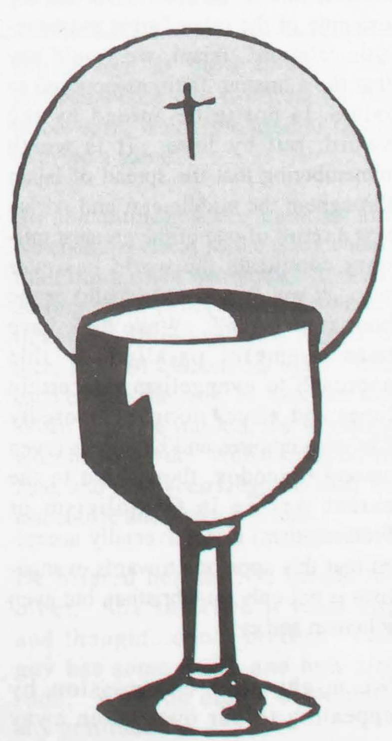
The greatest obstacle to such an action is, of course, the attitude of churchgoers (and even clergy) which sees the Church as a "service provider". It would take nothing short of a strongly worded directive by the Metropolitan stating that from henceforth all baptisms are to be conducted in conjunction with the Divine Liturgy, and all exceptions must be referred to the Metropolitan, much as we currently do for cremations. Perhaps this attitude itself should indicate to us just how far we have strayed from an apostolic understanding of the place of Baptism in the life of the parish.

HOLY COMMUNION

Holy Communion is foundational for the Church. From apostolic times it has been understood that Holy Communion "makes" the Church. If this is true, then we should be able to observe that where Church members commune infrequently, or without proper preparation and piety, the Church (and consequently the parish) reminds us less of heaven, and more of hell (or at least purgatory).

It is the reception of Holy Communion which "makes us Christians". The Eucharist is the "heavenly bread", the "daily bread" (literally the "super-essential bread") referred to in the Lord's Prayer. It is the food of immortality. As the saying goes, "you are what you eat" - and we believe (as weird as it sounds) that we eat God. We become the Church, the body of Christ, by consuming the Body of Christ. People who are malnourished become weak, and when the parish is weak we might check and see if the reason is not spiritual malnutrition.

"How often should I receive Holy Communion?" The answer to this question will be different for everyone of us. Some should commune every week; some every day. Some should commune once a month, some once a year, some never. The principle to keep in mind, though, is that all members of the Church who are not under the ban of excommunication, and who are living a life in keeping with the doctrinal and moral teaching of the Church should probably be receiving Holy Communion at least every Sunday and great Holy Day. This, again, was the apostolic norm. The exact "rhythm" should be determined in consultation with one's spiritual father, but our fundamental question should not be "what reason do I have for receiving Holy Communion today", but rather "what good reason do I have for not receiving Holy Communion?"



Our Ukrainian Orthodox Church maintains the tradition of approaching for Holy Confession immediately before every Communion. This is not a practice of the universal Church, but is limited to the Ukrainian, Russian, Serbian, and some parts of the Romanian and other Orthodox Churches. Where the norm is infrequent communion (four or five times a year or less) this practice is absolutely understandable and reasonable. Where there are faithful approaching frequently (weekly, for example), this rule might be relaxed - but only for individual people, who would be under the spiritual direction of their priest. The reason for this is obvious - if a priest had 50 or 60 people to confession every Sunday he would physically be unable to properly hear this many confessions. And a confession which is nothing more than a blessing to receive Holy Communion (i.e. the penitent says "I repent" and the priest reads the absolution prayer) is not confession at all anyway.

Regarding the other Mysteries, several points might be quickly made. Confession, as mentioned, should be real confession, and the renewal of spiritual direction, both in and apart from Holy Confession is extremely important for any type of spiritual renewal.

Marriage should be celebrated in conjunction with the Liturgy - not before, but immediately afterwards, as is stated in our Liturgical books. There are still elderly parishioners in our churches who remember that when they were young the couple who were getting married would be present in Church for the Liturgy, would confess and commune, and be married immediately following the service. While I personally don't think that the custom of being married on a Saturday will be easily changed, if we were to serve the betrothal (the first part of the service which involves the exchanging of rings, and which is normally served in

the narthex before the Crowning takes place) on the Sunday previous to the marriage, immediately after the Liturgy in which the betrothed couple has communed, we would at least make a good start.

The Oil of Prayer is also to be celebrated publicly, in Church. It's not "the last rites", but "the first rite" - God's invitation to us to let Him get involved in our recuperation. Likewise, it is supposed to be a concelebration of seven priests. Perhaps this might be done on a regular schedule in large parishes, or on a rotating basis among parishes.

In any case, I'm sure that one theme has become evident, and that is that the Holy Mysteries have ceased to be the public manifestation of faith that they were in the early Church, and have become "private affairs". This situation does not serve either the church or the faithful well. If we are truly seeking spiritual renewal in the parish we are going to have to make a "paradigm shift", and look at our current practices critically in light of the apostolic norm.

II. Mission

Go forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. This "Apostolic Commission", found just before the end of St. Matthew's Gospel, is a condition for discipleship.

We are all called to be missionaries. The necessary pre-condition is a firm faith -- and this is only normal, for when I have something good I want to share it. A healthy sense of mission is therefore an indication of a healthy spirituality.

Christian faith, as opposed to Jewish faith, or a cult, is outward looking, not inward looking. If you know anyone who has ever tried to convert to Judaism, you know what I mean. They do everything possible to dissuade people from becoming Jewish. One of the first great controversies in the early Church, well documented in the Acts of the Apostles, had to do with the reception of gentiles. The Church, under the guidance of the Holy Spirit, decided that it was not necessary to become a Jew in order to then become a Christian. From the very day of Pentecost the idea of "spreading the good news" has been central to the Christian faith.

"We are all called to be missionaries. The necessary pre-condition is a firm faith – and this is only normal, for when I have something good I want to share it..."

How is this to be done? To use the example of the other "great monotheistic religion", Islam, we would say that the Christian faith, as opposed to Islam, is not to be spread by the sword, but by love. It is worth remembering that the spread of Islam throughout the middle-east and Africa was a result of one of the greatest military conquests the world has ever seen. It was "the sword (death) or the book (the Quran)". While there have been shameful parallels to this approach to evangelism in certain times and places during supposedly Christian empires and kingdoms (even among Orthodox, though not to the extent we see in Catholicism or Protestantism) it is universally accepted that this approach towards evangelism is not only un-Christian, but even inhuman and evil.

We might start our mission by appealing to our own fallen away sons, daughters, and friends. Most of the children of our parishioners leave our Church. If scientists found a species of butterflies or birds which lost as many of its offspring as our Church does there would immediately be large amounts of research done to find out what was causing this abnormal situation. Ukrainian Orthodox Youth, young adults, and even middle aged people are literally an endangered species!

These are the people we need to approach first, as these are the people who are most likely to join our churches, if they feel they have a good reason to do so. The first step to "missionizing" them is to be a real Christian community - never compromising on Truth, but likewise never compromising on Love. The second step is use of the English (and/or) French languages -- statistics show that most (around 85%) of the members of each passing generation lose the Ukrainian language, and those who retain it with rare exceptions are not capable of understanding the nuances of liturgical Ukrainian. The third step is actively going out and inviting them in. This won't work, however, if the groundwork has not been laid.

The next "concentric circle" consists of mission to those "on the edges". We must be active missionaries to those who are married into our Church, but have not become members. We must be active missionaries to the new immigrants. Are we ready to use Slavonic for those who feel more comfortable praying in this language? Are we ready to accept Russian-language catechetical classes? In certain places these things might be just the ticket to get the new immigrants in the door.

Something that is sorely lacking is the organization of some type of outreach

in conjunction with the great holy days, especially Pascha, to try to find out who and where these new immigrants are. A priest can't do this. This requires a firm conviction, a "mission mentality" on the part of the parish faithful.

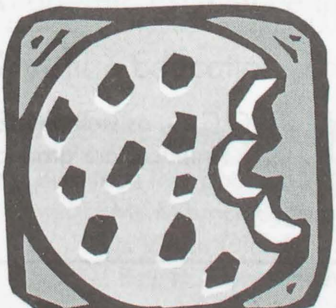
The third aspect of Mission involves the general public. We are in Canada for a reason - perhaps we are called to bring this Orthodox Faith to Canadians? Open houses, where we invite the general community in for tours of our Churches, are very successful. Public lectures, films, and study sessions are also beneficial. Such lecturers as Frank Schaefer, Frederica Matthewes-Green, Bishop Kallistos Ware and others who are world renowned or well known in Protestant circles draw people who wouldn't show up to an "Introduction to the Orthodox Church" lecture given by the local priest.

Christian Charity - organizing food banks, free lunches for the poor, etc. - is extremely important. Every parish should be involved with this on some level. One parish might organize food drives for a local food bank, another might have a monthly or weekly free lunch or drop-in centre. The ideal is that we do this work on our own, because most other groups who do this have a religious affiliation, and when we help them it makes their particular sect look good, which is problematic for us. On the other hand, if they're doing their Christian work and we're not, then we get what we deserve.

Lastly, regular English (or French) language services open to the general public should be mandated by the Bishops in every community. In 1966 St. John Maximovich, the Bishop of San Francisco for the Russian Orthodox Church in Exile commanded that an English Language Liturgy would be served every Sunday at 8:00 A.M. in the Cathedral in San Francisco (the regular Slavonic Liturgy began at 10:00 A.M. This was a very courageous and far-sighted decision in a parish which was no less Russian at the time than our Cathedral in Toronto was Ukrainian. Visit both of these places on a normal Sunday today and count the people in the pews.

The greatest single obstacle to our missionary work among both our own children and grand-children as well as non-Ukrainian Canadians is the lack of services in the English (or French) languages.

The Cookie Thief



A woman was waiting at an airport one night, with several long hours before her flight. She hunted for a book in the airport shops, bought a bag of cookies and found a place to drop.

She was engrossed in her book but happened to see, that the man sitting beside her, as bold as could be, grabbed a cookie or two from the bag in between, which she tried to ignore to avoid a scene.

So she munched the cookies and watched the clock, as the gutsy cookie thief diminished her stock. She was getting more irritated as the minutes ticked by, thinking, "If I wasn't so nice, I would blacken his eye." With each cookie she took, he took one too. When only one was left, she wondered what he would do. With a smile on his face, and a nervous laugh, he took the last cookie and broke it in half.

He offered her half, as he ate the other. She snatched it from him and thought...oooh, brother. This guy has some nerve and he's also rude. Why, he didn't even show any gratitude!

She had never known when she had been so galled, and sighed with relief when her flight was called.

She gathered her belongings and headed to the gate, refusing to look back at the thieving ingrate. She boarded the plane and sank in her seat. Then she sought her book, which was almost complete. As she reached in her baggage, she gasped with surprise. There was her bag of cookies, in front of her eyes.

If mine are here, she moaned in despair, the others were his, and he tried to share. Too late to apologize, she realized with grief, that she was the rude one, the ingrate, the thief.

- Victoria Cox -

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St. Andrew's College in Winnipeg

Is an institution of the Ukrainian Orthodox Church of Canada.

Has been serving the religious, educational and cultural needs of the Ukrainian Canadian community for over 56 years.

Is the only Ukrainian Orthodox institution of higher education in North America.

Is the only Orthodox college affiliated with a major Canadian university.

Is the only Ukrainian college affiliated with a major Canadian university.

Is home to the Centre for Ukrainian Canadian Studies (CUCS), which offers accredited university courses.

Is a university residence, which fulfills the spiritual, cultural, as well as physical and material needs of Ukrainian students at the University of Manitoba.

Provides 24-hour chaplaincy services for Ukrainian Orthodox, as well as other Ukrainian and other Orthodox students on the University of Manitoba campus.

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Our current status

St. Andrew's College continues to be a fitting tribute to the foresight and generosity of our Ukrainian Orthodox pioneers.

The continued existence of the College depends entirely on the generosity of its Ukrainian Orthodox and other supporters.

St. Andrew's College wishes to maintain the high quality of its physical plant, excellence in academia, and continue to provide a first-rate residence experience for university students.

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A Christmas Calamity - My Teenage Memories -

by Maria Netchay
Hamilton ON

I will remember that Christmas as long as I live. It was during the war, in 1943. We were brought to Stettin, Germany on the morning of December 24th. Altogether, there were a few hundred of us: women with small children, men young and old. There was a lot of noise; children were crying. We were waiting in the railway station, and it was already getting dark on that Christmas Eve.

We prayed that we would soon be sent to the 'more or less' permanent place where we were to live. We hoped that we would not spend Christmas at the railway station. Then, late in the night, as the train began to move, everyone sighed with relief. We were brought to the camp from which people would be sorted and separated: men from their families, and women with small children from the rest of us.

Everyone was cold, hungry and tired by the time we arrived. It was past midnight. The camp was huge, housing the hundreds of us who were waiting to be sent to the places where free labour employees were required.

We started to look for a place where we could sit down and get some sleep, but shrill alarms warning that bombers were coming sent everyone running for the bomb shelters.

Throughout the night, bomb alarms sounded repeatedly, forcing everyone to run to and from the bomb shelters.In 1944 and 1945, Christmas on both December 25th and January 7th were "celebrated" on the run; as the end of the war grew nearer, and the more Germany was bombed, we spent our days and nights in bomb shelters.

Thinking back, we were lucky to survive. There were many times when bomb shelters were destroyed, burying close to 1,000 people at a time.

Finally, after the war, we were fortunate to come to Canada and find our permanent home -- a new homeland for us and our children. It was strange at first; we couldn't believe our eyes. Our new homeland was, and still is, a "land of milk and honey" -- only hard work was required.

We tried to make a happy home for ourselves and for our children. In North America, there is such an abundance of everything, that we should feel compelled to make Christmas happy for less fortunate children, children in other parts of the world where food is scarce, where toys are considered luxuries.

My Childhood Memories of Christmas

I am glad to have my early childhood memories of Christmas, as every child should. But in the country where I grew up, Christmas celebrations were not permitted. In that country, religion was condemned as "the opium of the people", and Christmas, of course, is a religious holiday.

For our family, there has always been a deeper significance to Christmas that simply the exchanging of gifts and good wishes. The birth of Christ is commemorated as one of our most joyful holidays, but due to the sup-

pression of religion back then, it was only celebrated quietly in the privacy of our homes. The ancient faith, traditions and customs could not be destroyed or eradicated from the hearts of the people. The only thing that we were permitted to celebrate publicly were the New Year and the New Year's Tree (the fir tree).

Naturally, as children, we looked forward to these joyful occasions and made our own decorations for the tree. And as I recall, these decorations were quite artfully made. However, we wished we could buy the decorations that were sold in the stores. Unfortunately, there was not enough money for these kinds of "extravagances". So, we had to find the money.

My sister and I saved every penny to buy these decorations, denying ourselves other pleasures. These ornaments, which we managed to purchase, were, to us, worthy of the sacrifice. As gifts, we were very happy if new clothes were bought. I often received only "hand-me-downs" from my sister, who is four years older than me. I realized that our parents could not afford to buy something new for all of us, but I wanted something new also. In general, we were happy with our decorated tree, and if some presents such as new clothes were bought, we were twice as happy. Only hardships in our lives will teach us to appreciate and value our gifts in life.

Letters from our Readers

We would like to express our congratulations on Promin. We are pleased to see a good mix of Ukrainian and English, and the variety of articles. May God guide and bless you in your endeavours. Keep up the good work as an interesting Ukrainian Women's Journal.

З нагоди Різдва Христового і Нового Року бажаємо вам і усім читачам усього найкращого.

Respectfully yours,
Alex & Pauline Lysak
Edmonton AB

Promin helps me to stay informed about Ukrainian communities in Canada and their various activities, which I appreciate very much. This also makes me realize how important the Ukrainian press is in reinforcing our Ukrainian identity in Canada, as we become more integrated into Canadian culture.

From reading the profiles of our prominent leaders from the past, we can look with pride at their accomplishments and hold them as role models for the future.

Keep up the excellent work!

With sincere regards to editors and staff,
Olga Sametz
Ottawa ON

I am very happy that you are including recipes and embroidery in Promin. I have many patterns that were published in early copies, as well as some favourite recipes.

Best wishes for continued success!

Yours truly,
D. Sturby
Sudbury ON

For Our Children

Нашим Дітям

ЛИСТОПАД

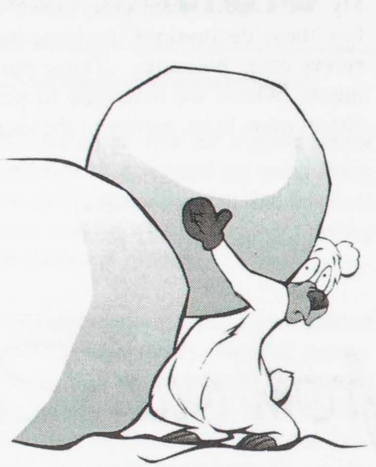
Ой, ви маленькі, ви гарненькі, -
Сказав до листячка вітрець, -
Вже до зими шляхи влизенькі,
Невже і вам оце кінець?

Ану на себе зодягайте
Гарні, жовті килими,
Із рідних віток ви тікайте
Зо мною разом від зими.

Я понесу вас по дорозі
У невідомії місця.
Навіщо вам тут на морозі
Тремтіти й худнути з лиця?

Як тільки листя це зачуло -
Зашамотіло в шамотні,
Пістряві кольори вдягнуло,
Злетіло й зникло вдалині.

О. Тиманян



ГРУДЕНЬ

Всі річки тепер в обнові, -
Біле скло над бережком,
Ходить Грудень по діброві,
Застеляє світ сніжком.

Вишні в інею розквітли,
І в кожухах всі дуби.
Позирають ночі світлі
В розмальовані шиби.

Є вже саночки новенькі,
Є хороші ковзани.
А мороз веселий дзенька,
Налітає з далини!

І така привітна й люба
Тиша білої зими,
І в кімнаті тепла груба,
Й нові книги на столі.

Т. Масенко

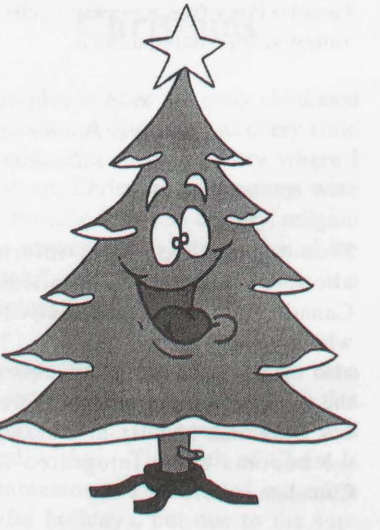
СВЯТИЙ МИКОЛАЙ

Забілів від снігу гай -
Глянь! Йде Святий Миколай . . .
Усміхаючись миленько.

Він про нас всіх памятає,
Нагороди зготовляє,
Нам даруночки приносить
Й за нас в Бога ласки просить.

О, наш любий, святий Отче,
Зглянь над нами! Найдорожчу
Радість нам велику дай:
Моли Бога за наш край!

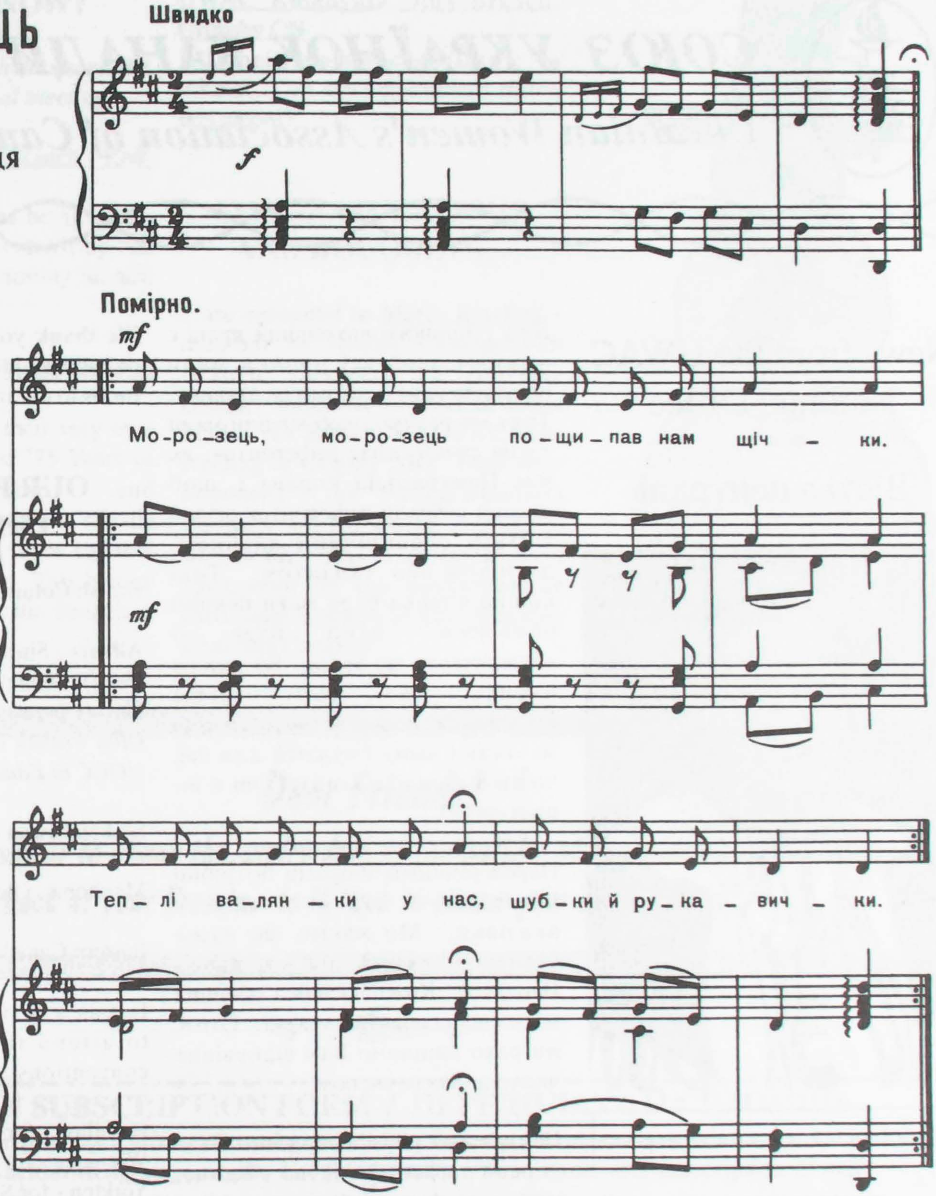
„Д"



МОРОЗЕЦЬ

Музика
Г. КОМПАНІЙЦЯ

Слова
Г. БОЙКА



Морозець, морозець
Пощипав нам щічки.
Теплі валянки у нас,
Шубки й рукавички.

Морозець, морозець!
Плещемо в долоні.
У дівчат і хлоп'ят
Носики червоні.

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

News from the UWAC National Office

* * *

Вісті з централі

Соня Бейзик, голова централі

РІЧНІ ЗБОРИ

У місяцях листопаді та в грудні відбуваються річні збори майже по всіх відділах Союзу Українок Канади. Це дуже важливий час для нашої організації. Урядниці зарядів подають звіти з пробробленої праці за їх каденцію, вибирається нову управу, або одобрюється існуючу ще на одну каденцію.

Для успішного виконання праці є важним, щоб всі членки мали відповідальність за певну ділянку. Тому ми радимо, щоб відділи мали такий самий склад референток, як має Центральна управа і, щоб членки вибрали референток згідно з їхнім специфічним знанням, досвідом або талантом. Тоді кожна членка буде мати певний обов'язок, який буде її анганжувати до праці. Бо кожна членка, яка шанує свою організацію повинна вважати собі за честь і шану служити для неї, чи то в заряді, в комітеті чи в інший спосіб.

Перед річними зборами потрібно переглянути статут Союзу та вказівки. Ми маємо ще дуже багато статутів на складі в Централі. Кожна членка повинна мати свій особистий статут. Отож ми радо вишлемо Вам відповідне число для всіх членок.

Центральна управа сердечно вітає управи та все членство і бажає, щоб річні збори відбулися успішно і на високому рівні.

ANNUAL BUDGETS

In the month of December Branches will be receiving their annual budget forms (анкети). Please complete these carefully, providing the national office with all the information as required.

We thank you in advance for your promptness in returning the completed forms to our office.

OUR PROVINCIAL PRESIDENTS

British Columbia - Vicky Pushka

Alberta - Shirley Wozsmirsky.
Newly elected Provincial president Shirley is past president of Kniahynia Olha branch located at St. Michael's UOCC in Edmonton, Alberta

Saskatchewan - Zenia Yuzik

Manitoba - Olena Garrity

Eastern Canada - Anna Trojan

It was a privilege and a pleasure to attend the USRL provincial conventions at:

Hamilton - for Eastern Canada
Winnipeg - for Manitoba
Yorkton - for Saskatchewan

The members of the National Executive extend their sincerest best wishes to all newly elected and re-elected provincial presidents as well as members of their respective executives.

To all of you we extend wishes of good health, many prosperous years, much endurance, love and many successes. На многії літа!

DID YOU KNOW?

Perhaps you may wish to share the following at your annual meeting?

UWAC Lesia Ukrainka Branch - Redfield/Richard

All members take turns being president of the Branch. As stated by one of the members - „у нашому відділі ми всі є голови"

UWAC Daughers of Ukraine Branch, Regina SK

The Branch published their very own 75 year history, entitled "75 Years of Service, Friendship and Commitment". The author is Natalie Ostryzniuk, their very own capable and committed member. This history book is available from the Branch at $10.00 per copy.

UWAC Kniahynia Olha Branch, Grimsby ON

All their members subscribe to Promin. Can any other branch match this record?

CONGRATULATIONS AND BOUQUETS...

...are extended to Marie Kischuk - member of Hanka Romanchych Branch, Saskatoon SK and Kay Labiuk - long-time member of Maria Markovych Branch, Kenora SK (now residing in Calgary AB). Both were honoured at the "Nation Buildiers Banquet" on November 3, 2002 in Regina SK. This is an annual event sponsored by the Saskatchewan Provincial Council of the Ukrainian Canadian Congress.

Dear Friends!

Please remember to check the expiry date at the bottom of the address label on the back of your Promin. Is it time to renew your subscription?

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Name ________________________________

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City ____________ Province ____________ Country ____________ Postal Code ______

If GIFT indicate from whom ________________________________

Cheque or money order enclosed in the amount of $ __________ for ________ year(s) at $20 ($25) a year

Canada - $20 a year, Other countries - $25 a year - В Канаді - $20 на рік, В інших країнах - $25 на рік

PROMIN - BOX 57268, JACKSON STATION, HAMILTON, ONTARIO, CANADA L8P 4X1

Громадська Хроніка
Community Events

Привіти і резолюції 55-го З'їзду Союзу Українців Самостійників Східньої Канади 18--20 жовтня 2002 р. в місті Гамільтоні в Соборі св. Володимира

Greetings and Resolutions of the 55th Convention of the Ukrainian Self-Reliance League of Eastern Canada October 18-20, 2002 in Hamilton ON at St. Vladimir's Cathedral

З'їзд складових організацій Союзу Українців Самостійників - Товариства Українців Самостійників, Союз Українок Канади та Спілка Української Молоді Канаді вітає Блаженнішого Владику Митрополита Василія, Первоієрарха Української Православної Церкви Канади, світлу Консисторію і ввесь провід її.

The Convention of the Ukrainian Self-Reliance League of Canada, the Ukrainian Women's Association of Canada and SUMK-Ukrainian Orthodox Youtrh, extend greetings to His Beatitude Metropolitan Wasyly, Primate of the Ukrainian Orthodox Church of Canada, to the Consistory and all its members.

55-ий З'їзд СУС вітає Високопреосвященного Владику Юрія, Архиєпископа Торонта і Східньої Єпархії, все духовенство і працівників її.

The 55th Convention extends greetings to His Grace Yurij, Archbishop of Toronto and the Eastern Eparchy, all the clergy and workers thereof.

55-ий З'їзд вітає провід централі Союзу Українців Самостійників і його складові організації -- Товариство Українців Самостійників, Союз Українок Канади і Союз Української Молоді Канади і все членство.

The 55th Convention extends greetings to the National Executive of the Ukrainian Self-Reliance League and its member organizations.

1. Рішено щоб окремі Відділи розпочали проєкти допомагати дітям, старшим і потребуючим в Україні і поза нею.

1. Be it resolved that local branches undertake projects to ease the suffering of children, seniors and the needy in Ukraine and elsewhere.

2. Оскільки ТУС підтримує наші Інститути, рішено, щоб ці Інститути включали в свої виховні програми історію складових організацій СУС, як також історію Української Православної Церкви Канади.

2. Whereas CYC supports our Institutes, be it resolved that these Institutes implement in their curriculum the history of the USRL's member organizations, as well as the history of the Ukrainian Orthodox Church of Canada.

3. Рішено, щоб члени ТУС і СУК, котрі працюють в релігії, політиці, юстиції, медицині, освіті, засобах масової інформації та культури, ознайомлювали членів СУМК зі своїми професіями щоб заохочувати молодь вступати в ці професії.

3. Be it resolved that members of TYC and the UWAC who are profesionally involved in religion, politics, law, medicine, education, media and arts, undertake to provide overviews of their professions to members of CYMK-UOY, for the purpose of encouraging our young people to enter into these professions.

4. Рішено щоб члени Східньої Екзекутиви відвідали принаймі раз на рік місцеві відділи для ближчої співпраці.

4. *Be it resolved that members of the Eastern Executive visit the local branches at least once a year for the purpose of sharing ideas and concerns.*

5. З огляду на те, що Інститут Св. Володимира в Торонті відзначатиме своє 40-ліття в 2003-у році, рішено щоб СУС переглянув свій мандат і рівень підтримки цієї інститутції.

5. *Since the 40th anniversary of St. Vladimir's Institute in Toronto will occur in 2003, be it resolved that the USRL review their mandate and support of this organization.*

6. Рішено щоб протокол 55-го З'їзду Східньої Канади був завершений і доставлений за шість (6) місяців плановому комітетові наступного з'їзду.

6. *Be it resolved that the minutes of the 55th Eastern Convention be completed within six (6) months and made available to the next convention planning committee.*

7. Як вірні Української Православної Церкви Канади і як члени СУС, старатися збільшувати членство церкви та організації і цим скріплювати нашу духовну і культурну спадщину.

7. *As faithful of the Ukrainian Orthodox Church of Canada and members of the USRL, be it resolved to work towards increasing the membership of both the church and the organization, thereby strengthening our spiritual and cultural heritage.*

Press Release

On Tuesday, 5 November 2002, the Ukrainian Canadian Civil Liberties Association (UCCLA) launched the **Roll Call Project** at the House of Commons in Ottawa.

Roll Call will see some 35,000 postcards mailed out to Canadian households identified as having the same or similar surnames to those of over 8,000 European immigrants interned needlessly during Canada's first national internment operations of 1914-1920. The Ukrainian Canadian Congress (UCC) supports this action and encourages anyone with information about family members who were affected by the internment operations to contact the UCCLA at:

UCCLA National Office
Suite 277, 3044 Bloor St. West
Toronto, Ontario
Canada M8X 2Y8
Tel: (519) 323-9349
Website: www.uccla.ca
E-mail: info@uccla.ca

The UCC calls upon the Government of Canada to officially acknowledge that the interment operations of 1914-1920 were unwarranted and unjust measures and to reaffirm before all Canadians that the principles of justice are paramount in Canada.

For more information, please contact:
Ostap Skrypnyk, Executive Director
Ukrainian Canadian Congress
(204) 942-4627, (204) 947-3882 (fax)
ostap.skrypnyk@ucc.ca

The Role of Young Adults in the Ukrainian Orthodox Community

Based on a presentation from the Western Diocese/Alberta Ukrainian Self-Reliance League Convention October 26, 2002

Who has heard of the saying: if you have three Ukrainians sitting in one room, there are five organizations represented? We chuckle at this statement because in most cases it is true.

In our Ukrainian Orthodox community in Alberta, we have numerous parishes, organizations, and clubs fulfilling missions important to the preservation of our faith and culture. While it is satisfying to preserve our faith and culture, sometimes, unfortunately, it can be quite a challenge to properly administer all these important tasks. Some small steps can be taken to address the problems of administering all of our community tasks, such as holding the Western Diocese conference on the same weekend as the annual meetings of the component organizations of the Alberta Ukrainian Self-Reliance League (October 25-27, 2002). By having both important meetings in the same location on the same weekend, one could argue that delegates of both organizations can save on time and travel, and both bodies benefit from increased participation and exposure.

While this may work in the short-term, we have to look at the larger picture. In doing so, one must examine the role of the young adults in our Ukrainian Orthodox community. Before that can be done, one must first define a "young adult:"

· Could a young adult be defined as someone who is legally entitled to vote, meaning individuals eighteen years and older?

· More specifically to our Ukrainian Orthodox community, could a young adult be defined as an individual who is of the age to pay a church membership fee, likely someone working in their early twenties?

· For this examination, the following criteria will be used to define a young adult. When you hold your annual meeting for your parish, organization or club, what group is most likely under-represented? In most cases, this would be the young people between the ages of 25 - 40. Thus, a young adult is the group most likely under - represented at your annual meeting, most likely individuals between the ages of 25 -40.

This under-representation of individuals between the ages of 25-40 is probably quite common in our Ukrainian Orthodox community as a whole. Of all the Ukrainian Orthodox parish executives, choirs, organizations, clubs present in Canada today, how many can say that young adults are active participants in their community?

First, let's be realistic. Before we blame all of our problems on the young adults, perhaps one observation should be made. Regardless of the size in membership of a parish, organization and club within our Ukrainian Orthodox community, the real work in these groups is done by a small core group of volunteers. You know these people - they're the active members of your group who help out every way possible:

· They hold an executive position at the parish or organization,

· They serve at a church dinner, or,

· They walk around in a smoky bingo hall or casino to raise money to support our community projects.

Believe it or not, the core group of volunteers within your organization or parish does have a life outside these commitments. There are, however, some responsibilities within that parish or organization that the majority of the membership appears unwilling to do and, somehow it has to get done. Thus, these core volunteers keep going and going.

If your organization is looking for ways to increase its membership, rather than adopting a goal or resolution of increasing membership by ten percent, try for more specific goals. Strive to actually increase the number of core volunteers, or active members, by ten percent. An organization may appear important if it has 100 members; however, its potential cannot be achieved if only 15 members are actually involved in its operations on a consistent basis.

Before any discussion on increasing the active membership of a parish or organization can continue, perhaps a few more observations should be made. First, being a volunteer in the Ukrainian community can be stressful. Second, being a core volunteer, or active member, of a parish, organiza-

tion, or club can be extremely stressful! Yet, the life of a volunteer shouldn't be so stressful. It should be fun and meaningful, an outlet for people to spend time with fellow Ukrainian Orthodox fulfilling worthwhile projects. The satisfaction of being involved in Christian fellowship should outweigh the stress. Members of parishes, organizations, or clubs shouldn't be content to be members on paper only because they are afraid of being one of those who will be asked to assume more responsibilities than they desire. Ideally, the respective responsibilities of a parish, organization, or club should be divided more equally amongst the membership.

Young adults today are more educated than ever. Many hold a university degree or beyond. Most technical jobs now require some post-secondary qualifications. These are smart people operating in a very competitive world. As they are advancing their careers or family life, life can be stressful enough without getting involved in the wonderful politics and stress of our community.

To begin looking at solutions that promote growth in membership, and active participation from our young adults, in our Ukrainian Orthodox community, we have to look at succession planning. Succession planning will only work if the following steps are taken:

1. You have to be a good "salesman" of your Ukrainian Orthodox community.

Recruiting new blood, young or old, can be rather pointless if we cannot sell the benefits of participation. Parishes and organizations need to constantly re-evaluate themselves to see if their mission is meeting the needs of the community. For example, the National Executive of the USRL is currently in the process of redefining itself in the 21st century. Have you seen this document outlining the potential new path of the Ukrainian Self-Reliance League in Canada? More importantly, do you care? It is available from your national and provincial USRL executive(s).

Selling an organization is much like selling a car. There are so many choices available today when one is buying a new car. I like to equate our Ukrainian Orthodox community to a luxury automobile, like a BMW. Like our community, this type of vehicle brand is unique compared to the mainstream options. When selling a BMW, there are numerous features exclusive to this type of car that adds safety, performance, and luxury to the vehicle. If you walk into a BMW showroom, however, and the car salesman can't explain to you the importance and uniqueness of a BMW, the value of these exclusive features are diminished. How can you be convinced to part with so much money if you don't see or understand the value in such a purchase? Concurrently, if you don't understand the uniqueness your new BMW offers, that this is the ultimate driving experience, how can you convince a neighbor to buy a similar model? Everyone in our Ukrainian Orthodox community, from the parish priest or you reading this article, has to be a good "salesman" of our Ukrainian Orthodox faith and culture in order to promote meaningful recruitment within our community.

Please remember, a good "salesman" is more convincing if he or she is able to first sell our community to their own family. Some of those who complain the most about the lack of young adults in our community need to first make sure their children and grandchildren are active members in our community. It should not be "do as I say," rather "do as I do." The best leaders lead by example.

2. Identify the roles within our Ukrainian Orthodox community that require eventual successors.

Identify the positions in our Ukrainian Orthodox community - from the clergy and lay roles within the parish to positions within our organizations and clubs - that will require fresh blood in the next five or ten years.

3. Search for potential successors and groom them very, very slowly to adequately prepare them for the job.

Search for young adults and bring them into the fold slowly. Proper leadership training will take time, but that investment will pay off in the long-term. The best leaders are those who have invested the time to learn the structure and operations of the parish, organization or club. Job shadowing is a good method to introducing young adults to new positions, without overwhelming them with all of the responsibilities at once. Please remember, when thinking of potential new members, think back to all the graduates of your respective Sunday / Church School or CYMK local for the past twenty years. Those young adults already involved in our community are probably volunteering enough of their time and resources.

4. Recognize that we are smart, and sometimes our ideas might just work to improve the efficiency of the parish, organization, or club.

Young adults are smart and can provide thoughtful insights to improve organizational efficiency. More likely than not, time is a luxury to them and they'll be more willing to help out if they feel their ideas are being thoughtfully considered by the "old guard."

An observation was made at the Provincial USRL Convention in Saskatchewan a few years ago: many young adults feel they must first undertake a 25-year apprenticeship in order to be qualified to make decisions within a Ukrainian organization. Does

this apply to your organization? If this is the case, one must decide if your organization's business practices encourage growth or contraction in membership.

5. If our voices are heard and respected, we might just stick around for a while.

First, if a young adult takes the time to attend a meeting and provides a suggestion at your respective meeting, please listen and thoughtfully consider their input, even if they did not speak in fluent Ukrainian. Some argue that an outright switch from the Ukrainian language to English is the key to improving our community. I don't necessary agree; however, one should realize that regardless of the number of language lessons, some members in our community are just not comfortable speaking in Ukrainian in a room full of "true" Ukrainians. We can debate the usage of Ukrainian vs. English in meetings or we can discuss actual business.

Second, if you want young adults to become core members of your organization, please know when it is time to relinquish control of how you conduct your respective business, whether it is in the boardroom or kitchen. Remember, young adults are smart people and sometimes a fresh perspective may do wonders for the organization. Concurrently, please realize that smart young adults will not remain active in the community if they sense that their input is not taken seriously.

6. Reward those who are active in the community.

Volunteers should feel that their work is being appreciated. Rewarding a volunteer; however, can be a difficult thing to do. For some, especially those who are already active members of their community, mechanisms that reward participation are unnecessary. They are involved simply for the love of preserving our faith and culture for successive Canadian generations of Ukrainian ancestry

For others, those who need a greater "carrot" to be more actively involved, perhaps a respective parish, organization, or club needs to explore more tangible mechanisms that reward active membership. If a young adult, or any member for that matter, helps to serve at church dinners, should they not receive some credit towards their parish membership or credit towards their next hall booking? Make it advantageous for all members of our Ukrainian Orthodox community to volunteer. When you stop and think, just about every store we shop at today, there is a program in place to reward loyalty. Maybe it's time for our community to consider the same?

In the near or distant future, when your children or grandchildren mature into young adults, please ask yourself, do you want them to drive a mainstream car that every other Canadian drives, or do you want them to drive a unique luxury vehicle like a BMW? That is, do you want them to be simply Canadian, or do you want them become knowledgeable active members of our Ukrainian Orthodox community? If you want them to drive a BMW, now is the time to for you, as a parent, grandparent, priest, church or community leader, to invest in their total education to ensure they are in a position to appreciate the experience of such a unique vehicle.

David Makowsky
Past President, National CYMK Executive
Past President, Alberta Ukrainian Self-Reliance League

Thank you for the submission of your articles, community events, poetry and recipes!
And remember, when sending photographs with your community events, please include $25 per photograph. Your assistance is greatly appreciated!

Сердечно дякуємо за дописи які Ви нам присилаєте.
Просимо пам'ятати, що також потрібно включити $25 за кожну знимку пов'язана з дописами.

UWAC Lesia Ukrainka Branch (Windsor, Ontario) Donates to Breast Health Awareness

Members of the Lesia Ukrainka Branch in Windsor, Ontario, attending their monthly meeting on October 1st, were reminded that the month of October is designated as Breast Cancer Awareness month, and listened to a very educational and timely presentation by guest speaker, Deanne Moore.

Member Diane Leslie introduced Mrs. Moore, a breast cancer survivor, to the membership.

Mrs. Moor is a member of the group "Power of Women", who have set as their goal the purchase of a full field mammography system, costing approximately $270,000, for Windsor's eagerly awaited Breast Assessment Centre. She explained that a digital mammogram is an x-ray of the breast that produces a computerized picture with speed and efficiency, thus providing patients with diagnostic accuracy and virtually instantaneous results, resulting in greater peace of mind. This would eliminate the gap that now exists when patients, learning that they have breast abnormalities, then have to wait weeks or months before a more in-depth examination is conducted, and a confirmed diagnosis is given, creating a great deal of anxiety for the patient.

President Mary Staruch and Deanne Moore, member of "Power of Women"

President Mary Staruch thanked Mrs. Moore for her enlightening speech and wished the "Power of Women" success in achieving their goal. She assured her that our members realize the possibility of facing this life-threatening illness, not only for women but also for men, and whole-heartedly want to contribute to the good health of our children and grandchildren, as well as the community at large.

On behalf of the UWAC, Lesia Ukrainka Branch, Windsor, the president presented Mrs. Moore with a cheque for $5,000 towards the purchase of a digital mammography system. The members applauded enthusiastically.

Anne Buksa
Promin Convener

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Галя Щерблюк, Крайова Референтка Променя
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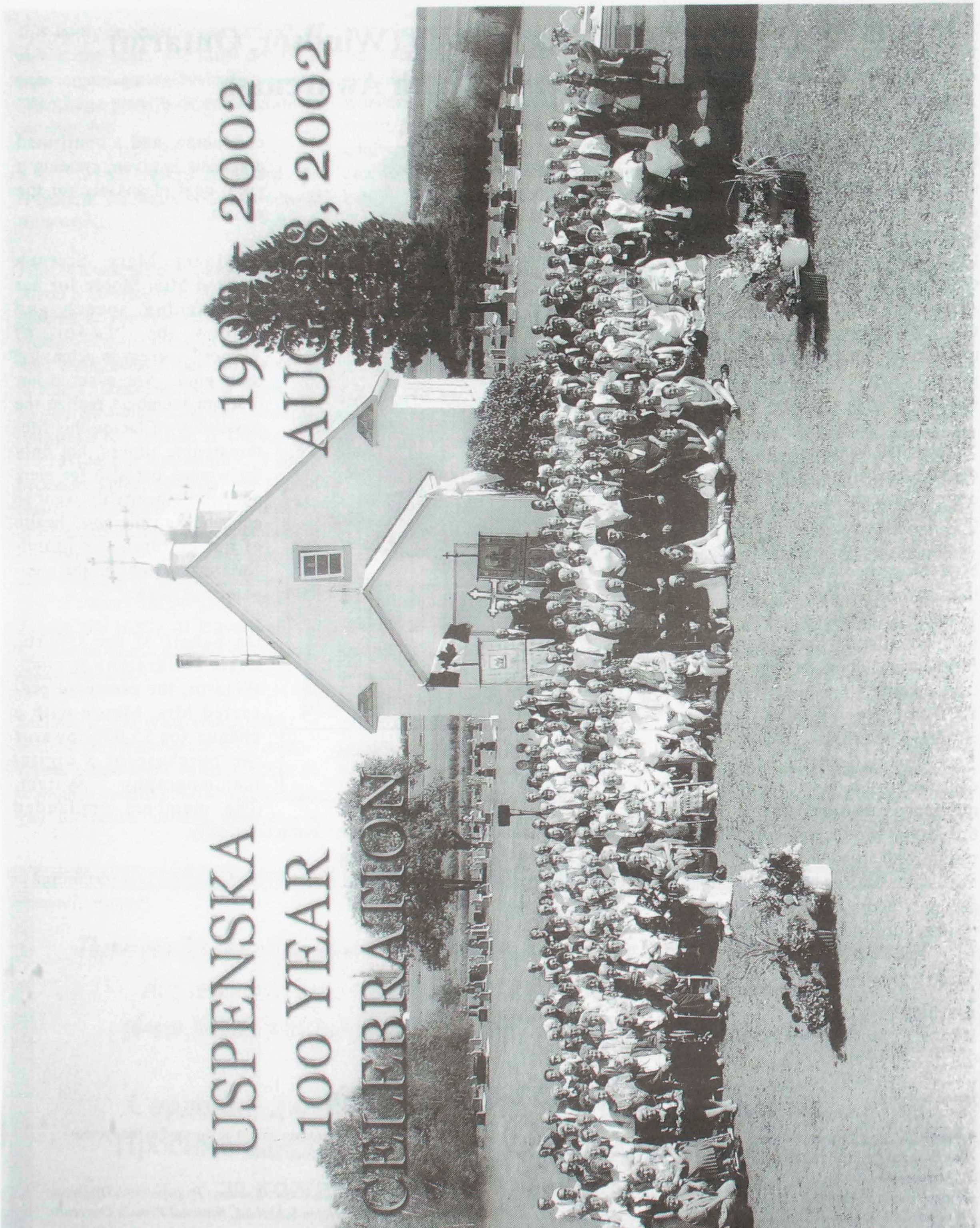

USPENSKA
100 YEAR
CELEBRATION

Centennial of Uspenska Church -- *Canora SK*

See photo on facing page

On a hill, under a vast, clear blue sky stands a lonely church with its crosses reaching out towards heaven. A glowing sun breaks through, as if to cheer this special day. All around is silence except for the whisper of grass in the breeze and the tweeting of sparrows. The occupants to the side of the church lie silently waiting. The grass is meticulously trimmed and raked around the graves and the wide-spread lawn. What is the upcoming occasion? Why all the fuss?

Soon families arrive and thoughtfully wander to the cemetery. Some of them spread an embroidered scarf (rushnick) over a grave of a loved one, another one spreads a kylym. On these they place a basket of fruit and a kolach with a candle, others just place flowers and a variety of fruit. The members of the family cross themselves and communicate with the departed soul, transcending all worldly distractions. More and more people arrive, old and young and children, and questions arise and answers are sought.

The air is overwhelmed with chatter as people assemble to mark a great and glorious occasion. Then the atmosphere takes on a spiritual presence as His Eminence Archbishop John, Rt. Rev. Fr. Wasyl Makarenko and Father Petroschak arrive. They are welcomed with flowers scattered on the path. Then the local priest, Father Wasylenko invites them into the church and asks His Eminence for his blessings. Relatives and friends gather around with happy greetings and join in the worship led by the priests and the choir from Yorkton, Saskatchewan.

As the story unfolds, the Archpriest proclaims the centennial celebration of this Uspenska church. The name Uspenska means the feast of Assumption of Mary the Holy Mother of God, which we observe on August 28th.

The small chapel cannot accommodate such a big crowd. Many of the people stand outside or sit in the adjoining tents provided on the grounds. Some people meandered to the cemetery, but the sound of the church service spreads clearly far and wide due to the clever arrangement of loudspeakers provided outdoors. The holiness and solemnity of this occasion overwhelms all those present.

After the service the public is served a delicious dinner, prepared by the local women. The generosity of the hosts makes us feel very welcome.

Following the dinner we are enlightened about the origin of this church by Jennie Dutchak Zayachkowski. She compiled a history of this parish. Now living in Ottawa, she is well known for her history of Mamornitz Church which she published in 1993. Her speech captivated the large audience with revelations of the settler's struggles in the early days and humoured us with her skillful presentations of quirky situations that arose between early Ukrainian pioneers and the English authority.

Here I quote a few statements from her painstaking research as published by her in a booklet for the occasion: "The story of Uspenska is the story of the development in 1897, of one of the largest Ukrainian block settlements in the province. It is the building of the first Greek Orthodox church in the provincial district of Assiniboia, NWT by two immigrant groups (Romanians and Ukrainians) from Bukovyna, Austro-Hungarian Empire, who shared the church until 1916. This sharing was not new to them. Prior to their arrival, they were all under the same Romanian Orthodox Archidiocese of Chernivtsi".

Continuing further as in Jenny's words: "On February 12, 1904, two years after the church was built, there was singing and rejoicing in the church when Agafiya Vitsko married her fellow countryman Dmytro Gulutsan on the Feast day of the Three Saints. Agafiya came to Canada in 1899 with her parents Vasyl and Kateryna from the village of Tsuren. Dmytro came to Canada in 1902 with his mother Safta and brother Mandary from the neighbouring village of Mamornytsia".

"There was sadness in the church when Dmytro Dutchak died tragically on August 10, 1910, four years after coming to Canada. He was on a shopping trip to Canora with a team of oxen. The accident was investigated by NWMP. Upon hearing of the death of her husband, his pregnant wife, Dominika (my grandmother) walked the twenty miles from Mamornytsa, along the country road which led to the "old" hospital, alone and at night. "By morning I was at my brother's (Mykhailo Goretsky) place", I remember her telling us. "Were you not afraid Baba, of the bears and wolves", I asked her. "Of course, but I just crossed myself and kept on going", she replied. She had no time to be afraid. She had a husband to bury. She buried him in Uspenska beside his one-year old son, Ivan, who died in 1907 of bronco-pneumonia".

Right from the beginning, "through no choice of their own", they were served by Russo-Greek priests. In 1903 they were incorporated under

the name of "The Bishop of the Russo-Greek Catholic Orthodox Church of North America and the Aleutian Islands. The settlers protested this". It took a lot of arguing with the government and a lot of perseverance to fight off Russian priests and establish the church's legal rights.

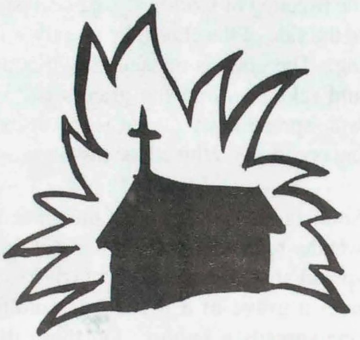
Eventually they got what the church board wanted and that was to be served by Ukrainian Orthodox priests. Thus it was in 1916 that the Ukrainian and Romanian members came to an agreement to separate because of language differences and to organize two separate churches.

The original church was built in 1902 from poplar and aspen logs and clay plastered on the outside. It burnt down in the fall of 1917. The congregation agreed to build a church on the same spot. The members agreed to help financially or participate with the construction. The donations were small considering that grain prices were low, as wheat was selling at 6 cents a bushel.

"Uspenska is a treasure of the Canora community. Its rich history, when compared with other pioneer rural churches in the area, is unique and must be preserved. Standing alone on a farmer's field like a solitary candle, Uspenska embodies the shining spirit of staunch Bukovynian pioneers who upon their arrival in Winnipeg in 1897 knew what they wanted and who they were. This is where their journey to Canada ended and a new journey of building a community began".

And so we are left in wonderment about our predecessors, how they found strength through their basic religious principles that kept them struggling through difficult challenges, and overcoming them from day to day, and finding strength and determination to carry on. Faith had a hand in their everyday lives. What have we to learn from them?

Lena Gulutsan, Edmonton AB



UWAC in North Battleford Honours Members

l to r: Sally Lazarowich, Kay Penzie, Sylvia Charko.
Sitting - Nellie Nychyk. Inset - Caroline Belyk

The UWAC Olena Pchilka Branch in North Battleford, Saskatchewan, was proud to honour five of their members at an Afternoon Tea on September 25, 2002, at the River Heights Lodge. The afternoon began with greetings from the President, Anastasia Hawryliw, who welcomed members and friends that had gathered to celebrated two special events. She first called upon Olga Bychal to present Nellie Nychyk (now a resident of the nursing lodge) with a corsage and medallion as a token gift in appreciation for her "labour of love" in making *prosphora* and *artos* for our local church for over 20 years without any monetary reward. The President then called upon Thelma Lewchuk to present certificates and corsages to four honoured members for their 50 years of dedicated membership in the UWAC: Sally Lazarowich, Kay Penzie, Sylvia Charko and Caroline Belyk. (We regret that Caroline was unable to attend the function; however, the President personally presented her with the certificate and corsage a few days later.) After the presentation of awards, the President, on behalf of all members, thanked the honoured ladies for their valuable contribution and many hours of volunteer work throughout the 50 years of their membership in the UWAC. She also encouraged others to follow their example of dedication for the good of our church and culture. That sentiment was echoed by all with a round of well-deserved applause and singing of *Mnohaya Lita* for the honoured members. The memorable afternoon ended with a delicious luncheon and social hour which were greatly enjoyed by all.

A Kowalsky, Promin Convener
A. Hawryliw, President

СУК, Відділ ім. Лесі Українки в Ст. Катеринс, Онтаріо відсвяткував 75-літній ювілей

Перший ряд з ліва на право: Орися Сушко, Оля Головаш, Марія Макаренко, Савеля Ружницька, Марія Філенко
Другий ряд з ліва на право: Ляриса Федь, Віра Тарас, Надія Андрусів

В неділю 14-го квітня, 2002 р. Союз Українок Канади, Відділ ім. Лесі Українки при громаді Св. Юрія в Ст. Катеренс відсвяткував 75-ліття існування нашого Союзу святочним обідом і вшануванням бувших голів відділу та довголітніх членок.

Після Св. Літургії і Молебня, який відслужив парох громади о. Михайло Озимко, уся громада була запрошена на святкування до церковної залі, яка була святочно прибрана.

Господиня програми, пані Лєна Сенюк привітала присутніх і попросила о. Озимка провести молитву, після чого відспівано „Вічная пам'ять" тим членкам які відійшли у вічність.

Після смачної перекуски всі бувші голови були вшановані корсажами і рядком зайшли на призначені місця за головним столом.

Господиня п-ні Лєна покликала до слова голову Відділу, п-ні Савелю Ружницьку, яка привітала присутніх гостей та представила гостю-доповідачку п-ні Орисю Сушко, Редактора журналу Промінь, бувшу голову Централі СУК і члена Консисторії УПЦК. Пані Орися виголосила чудову доповідь в якій підкреслила початки нашого Союзу, великі досягнення протягом 75 років і нові проєкти, які будуть в скорому часі здійснені.

Відтак п-ні Орися вручила грамоти від Централі присутнім на святі бувшим головам за довголітню працю у відділі:

Марія Філенко, 1976-1978
Надія Андрусів, 1979-1980 і 1987
Віра Тарас, 1981-1982
Оля Головаш. 1986
Марія Макаренко, 1988-1991 і 1993
Лариса Федь, 1992 і 1994
Савеля Ружницька, 1995 до тепер

Також були згадані ті бувші голови, які відійшли у вічність:

С. Віндзяк, 1949-1950
Д. Віндзяк, 1954-1955
Ф. Боднар, 1951, 1957-1959, 1963-1964
Ю. Нєма, 1952-1953, 1956
А. Тиманик, 1960-62
Т. Дем'яненко, 1965-68, 1972-75, 1983-84
Р. Лакоста, 1971
Е. Остапчук-Конюх, 1985

На закінчення програми, голова Савеля подякувала нашій гості Орисі Сушко, бувшим головам, членкам і усім присутнім, які прибули, щоб разом відсвяткувати цей величавий ювілей.

Господиня свята, п-ні Лєна запросила присутніх до смачного ювілейного торту і кави. Молитву подяки провів о. Озимко.

Культ-Освітня Референтка
Марія Макаренко

Життєпис о. протопресвітора Петра Бублика

Народився о. Петро 16-го липня 1923 р. на Сумщині в Україні. Закінчив школу і агрономічний технікум. Під час 2-ої світової війни, по всім нам відомим причинам, виїхав до Німеччини і маючи бажання з дитинства бути священиком, навчався в духовній Академії в Мюнхені, але не скінчив, хоч пізніше переїхавши до Англії, закінчив заочно і був висвячений на священика сл. п. Митрополитом Полікарпом в 1952 році.

Через важливу причину, попросив світлу Консисторію в Канаді прийняти його в ряди духовенства, що й було доконано за підписом о. Василя Федака (тепер Митрополита Василія) в 1957 р. Обслуговував парафії в Саскачевані, Тідор, Кемсак, Принс-Алберт, потім у Ванкувері. В 1981 р., отця призначено до Катедри св. Володимира в Торонто. В 1995 відійшов на емиратуру.

Всюди де він перебував, брав активну участь в церковному і громадському житті парафій. Десять років був членом Консисторії, заступав Владику, до того часу поки не призначили Високопреосвященного Владику Юрія. В кожній парафії, як в Англії так і в Канаді будучи членом або головою в організаціях і комітетах сумлінно дбав за розвиток і добробут церкви і українського народу, за що був нагороджений проводом церкви, включно з протопресвітерством. Цього літа 50 років він є священиком.

Залишив у невіджалованому смутку добродійку Катерину, доню Неонілу, з'ятя Рона, в Україні брата, сестру і пок. сестру з родинами.

.Земний шлях закінчив 8-го вересня, удостоєний Маслосвяттям, котре уділив йому митрат о. Богдан Сенцьо.

Спи спокійно дорогий Отче! А за твій труд для добра нашої церкви й народу Господь винагородить тебе по заслугах!

Подяка

Висловлюємо безмежну вдячність всім тим, хто розділив з нами, наш смуток, по утраті пок. Петра Бублика, котрий упокоївся 8-го вересня ц. р. в Торонто, Онтаріо.

В першу чергу Високопреосвященному Владиці Юрію і голові Консисторії Митрату о. Василю Макаренку за очолювання похоронних відправ з участю десяти священослужителів онтарійської провінції, яку організував катедральний настоятель митрат о. Богдан Сенцьо, з участю катедрального хору під управою маєстра Нестора Олійника, дяка Романа Николишина, з почесною вартою Верховної Управи Ордену св. Андрея та участю багато численних парафіян міста Торонта й околиць. За чудові квіти від торонтонського духовенства, церкви св. Андрея (Торонто) та від кредитівки Союз. За картки співчуття з різних міст Канади, за телефони з різних провінцій та за щедрі пожертви учасників похорону, на потребу розбудови катедри св. Володимира, катедральній управі за оплату багатої Тризни і тим, що промовляли, згадуючи добрі діла пок. о. Петра. Блаженнішому Митрополиту Василію за лист співчуття, Петру Юрчаку за знимки, ванкуверській громаді за відправлення Панахиди, митрату о. Б. Сенцью і Роману Николишину за відправлення Панахиди в сороковий день по смерті, др. Ярославу Шкляру за професійний догляд пок. о. Петра, за докладну обслугу похоронному заведенню „Кардинал" - все це ми високо оцінюємо і збережмо в нашій пам'яті назавжди!

Нехай Милостивий Господь винагородить ВСІХ ВАС Своїми щедротами!

Вдячна добр. Катерина з родиною

Співчуття

Я сьогодні маю сумний обов'язок виконати -- скласти Вам Пані Добродійко Катерино і Вашій родині глибоке і щире співчуття -- бо відійшов у вічність до Господа Бога, наш дорогий, шанований і люблений, отець мітрат Петро

Бублик, довгі роки настоятель нашої Української Православної Катедри Св. Володимира.

Я це роблю від трьох ділянок нашої одинокої і найстаршої української православної жіночої організації в Канаді - від Союзу Українок Канади. В першу чергу висловлюю глибоке і щире співчуття від Краєвої Управи нашого Союзу у Вініпезі, на чолі з достойною Пані Сонею Бейзик. В другу чергу від Редакторки нашого журналу „Промінь", достойної Пані Орисі Сушко в Гамильтоні і від всієї Редакційної Колєгії. А в третю чергу від Східньої Екзекутиви Союзу Українок Канади, яку очолюю я.

Ви, Пані Добродійко, були активною і дуже вартісною членкою у всіх трьох ділянках нашої організації, як референтка двох екзекутив і член Редакційної Колегії. Ваша праця завжди тактовно, вміло і щедро збагачувала скарбницю діяльності нашого Союзу, на добро нашої Української Православної Церкви Канади і нашого українського православного суспільства. Також Ваша діяльність як довголітня і зразкова директорка і вчителька Недільної і Української Школи і Курсів Українознавства при нашій Катедрі Св. Володимира, стократно записана любов'ю Ваших учнів і їх вдячних батьків.

Бл. пам. Отець мітрат Петро Бублик був непересічний настоятель. Від нього завжди примінювала доброта, щира невимушена релегійність, любов до своїх парафіян і завжди та благородна, лагідна усмішка, яка горнула нас до нашого Господа, до нашої Церкви і до нього. Ми завжди будемо вдячні покійному Отцеві Петру за його щирість і любов у відносинах, за його відпружену але завжди дбайливу опіку. Ми його будемо пам'ятати з теплом в серці.

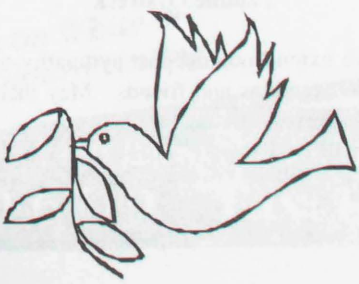
Прошу також, Наші Дорогі, прийняти від мого мужа, Др-а Олега Трояна, від мене і від нашої цілої родини, глибоке і сердечне співчуття. У нашій родині бл. пам. Отець Бублик залишив чудотворній слід навіки, і скріпив нашу віру у силу молитви, коли отець допоміг спасти моєї Мами життя. Мами серце стало і вона вмирала. Лікарі мені сказали покликати священника, бо внеї життя кінчається. Отець Бублик прибіг до лікарні, звершив чин маслосвяття, став зі мною на коліна і довго молився. Встав, обняв мене і сказав що Мама вже спить, що як проснется буде все добре з нею. Так і сталося. Мама ще прожила з нами майже 20 років. Я особисто відчула в Отця Бублика святу присутність. Це для нашої родини було справжнє чудо.

На кусочку України в Канаді, на нашому Українському Цвинтарі Св. Володимира, нехай буде земля пухом покійному.

А наші молитви і наша любов залишаються з Вами, дорога родино, щоб Господь Бог улегшив біль втрати і скріпив Вас аж до зустрічі в небесних хоромах.

Вічна Йому Память!

Анна Троян
Голова Східньої Екзекутиви
Союзу Українок Канади



Параскевія Малицька

серпень 13, 1904 -
грудень 22, 2001

У першу болючу річницю смерти.

МАМО

Уже Вас нема на землі,
Не чути голос
Але пам'ятаю як колись
Говорили, співали,
читали, роботу робили,
шили, вишивали,
дітей своїх плекали і доглядали,
варили, пекли від раня до ночі.
До церкви ходили,
Богу молились,
Нехотіли лишити . . . . . .
час прийшов
а тепер нема.

Спочивайте.

Вічна їм пам'ять!

Галя
Складаю пожертву в
сумі $50.00 на журнал Промінь

The members of the UWAC Olena Pchilka Branch, North Battleford, Sask. enclose a donation of $20.00 to the Promin Press Fund in loving memory of **Katharine Domashowetz**, who passed away September 11, 2002,

Katharine was a loyal and generous member of our Branch and local Ukrainian Orthodox Church for many years.

Vichnaya Pamyat!

Convener: A. Kowalsky
President: N. Hawryliw

У світлу пам'ять **Оксани Бугай**, членки Союзу Укаїнок Канади, Відділ ім. Лесі Українки в Гамільтоні, Онтаріо складаємо пожертву на Пресовий Фонд Променя в сумі $50.00 на нев'янучий вінок.

Хай Милосердний Господь оселить її душу там де всі праведні спочивають.

Вічна їй память!

Валя Огієнко, референт Променя
Оля Стриховська, голова
Гамільтон, Онтаріо

Enclosed is a donation in the amount of $20.00 as a memorial tribute to my dear late parents, **Petro and Maria Shevchuk**.

Vichnaya Pamyat!

Nathalia Sugden
Palgrave, Ontario

У п'яту річницю упокоєння мого любого мужа бл. пам. **Николи Стручинського**, котрий відійшов у вічність 3-го грудня, 1997 р. дарую $35.00 на журнал; Промінь як нев'янучий вінок на його могилу.

Скучаю та сумно мені за Николом. Пам'ять, та моя любов за покійним мужом є мені найдорожчий дарунок. Він зі мною кожний крок мого життя.

Вічна пам'ять дорогий муже Николо!

Дружина Оля Стручинська
Тандер Бей, Онтаріо

On behalf of the UWAC, Olha Kobylanska Branch in Surrey BC, forwarding a donation of $100.00 to the Promin Press Fund as an everlasting wreath in memory of

Walley Melnyk
Steve Krulitska
Doreen Tkachuk
and Mike Heska

May their memory be eternal!

Helen Tkachuk
Recording Secretary

The Ukrainian Women's Association of Canada, Olena Pchilka Branch of Yorkton, Sask. are donating $100.00 to the Promin Press Fund as an everlasting wreath in memory of our dear members who entered eternal rest:

Anne Lewchuk
Doris Korbut
Pauline Denys
Effie Gregory
Pauline Oystreck

We extend our deepest sympathy to their families and friends. May their memory be eternal.
Vichanya Pamyat!

Iris Wasylyshen
Promin Convener

The Ukrainian Women's Association of Canada, Olena Pchilka Branch of Yorkton, Sask. are donating $40.00 to the Promin Press Fund as an everlasting wreath in memory of our dear members who entered eternal rest:

Olga Churnny
and
Katherine Fedorak.

We extend our deepest sympathy to their families and friends. May their memory be eternal. Vichnay Pamyat!

Iris Wasylyshen
Promin Convener

Enclosed is a donation of $25.00 to the Promin Press Fund in memory of my dear parents
Arkady and Serafina Kwashuk
Vichnaya Pamyat!

Daugther, Josie Lakoduk
Waskatenau, Alberta

Замість китицю квітів даруємо $20.00 на журнал Промінь у пам'ять наших дорогих батьків **Марії і Івана Григор**, також **Параскевії і Павла Лисак.**
Вічна їм пам'ять!

Павліна і Олекса Лисак
Едмонтон, Альберта

The Writer

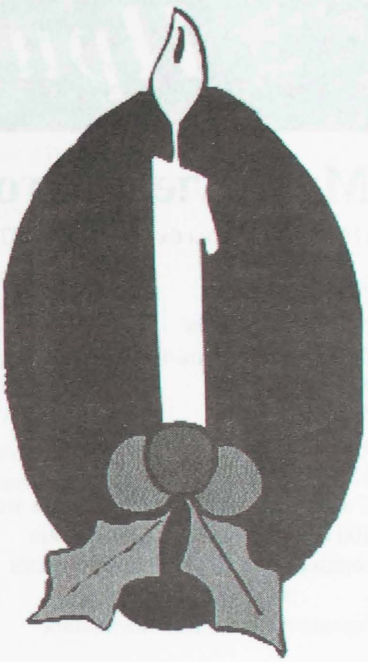
Nineteenth-century life had dealt the ten-year-old London lad a bad hand. While his father languished in debtors' jail, painful pangs of hunger gnawed at his stomach. To feed himself, the boy took a job pasting labels on blacking bottles in a grim, rat-infested warehouse. He slept in a dismal attic room with two other street urchins, while secretly dreaming of becoming a writer. With only four years of schooling, he had little confidence in his ability. To avoid the jeering laughter he expected, he sneaked out in the dead of night to mail his first manuscript.

Story after story was refused, until finally one was accepted. He wasn't paid for it, but still, one editor had praised his work.

The recognition he received through the printing of that one story changed his life. If it hadn't been for the encouragement of that one editor, he might have spent his entire working life in a rat-infested factory.

You may have heard of this boy, whose books brought about so many reforms in the treatment of children and the poor: his name was Charles Dickens, author of *A Christmas Carol.*

Willy McNamara



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(16 порцій,кожна бк, 1970 кДж (470 ккал.)

Для тіста:
5 яєчних жовтків
5 столових ложок теплої води
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5 яєчних білків
1 щіпка солі
150 г борошна (муки)
2 чайні ложки розпушувача для тіста
100 г мелених волоських горіхів
вершкове масло або маргарин для змащування форми
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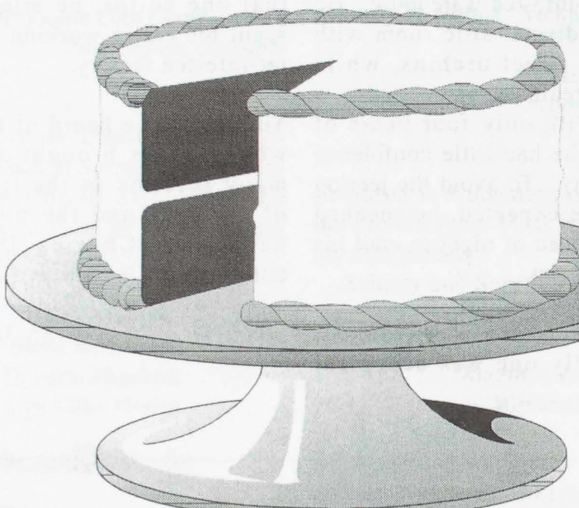

Для начинки та оздоблення:
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175 г цукру
17 половинок волоських горіхів
150-200 г дрібно посічених волоських горіхів
1 л жирних вершків (смитани)
1-2 столові ложки цукрової пудри і ванільного цукру
2-4 столові ложки горіхового лікеру або коньяку

Для тіста розтерти на білу піну жовтки, воду і цукор. Білки з сіллю збити на густу піну. Білкову піну додати до жовткового крему і разом з борошном, перемішаним з розпушувачем і горіхами, обережно, але старанно перемішати.

Дно форми для випікання діаметром 26 см змастити жиром, посипати борошном і наповнити тістом. Корж випікати в нагрітій до 180 С духовій шафі протягом 35-40 хвилин, а тоді остудити на кухонній решітці.

Деко застелити алюмінієвою фольгою і змастити її жиром. Цукор на сковороді, весь час помішуючи, карамелізувати до світло-жовтого кольору, обкачати в ньому половинки волоських горіхів і остудити на кухонній рещітці. Мелені горіхи перемішати з карамеллю. Масу одразу ж намазати на фольгу, остудити, а тоді розкришити і подрібнти качалкою.

Вершки з цукровою пудрою і ванільним цукром збити на дуже густу піну, 1/4 вершків відкласти, 3/4 зацукрованих горіхів перемішати з рештою вершків. Корж двічі розрізати по горизонталі і просочити алкоголем. Перекласти вершками, вкласти один на одній, боки покрити рештою вершків і прикрасити зацукрованими горіхами. На поверхні розмітити 16 порцій і кожну оздобити половинкою волоського горіха. Половинкою горіха прикрасити також середину торта.

Із книжки „Святкова випічка", автор Енна Бурда, Київ, Україна

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Please see page 9 of this issue for the announcement of the new publication "For our Children" featured on the front cover, as well as the CD and audio-cassette "For our Children" featured on the back cover.

Інформації про нове видання „Для наших дітей", СД і авдіо-касетку „Для наших дітей" знаходиться на 9-ій сторінці цього числа.

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14